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ABSTRACT

The University of South Dakota offered an unusual new class entitled "Indian Philosophy of Education," during the 1972-73 school year. The class was initiated in response to Indian leaders' requests to the university for educational leadership, trained at the highest level possible (doctoral), in order to bring about Indian self-determination in education. Indian doctoral students participating in the class did all of their own teaching and furnished all input for the class. The first step in the class organization was the development of a set of basic beliefs common to all participants. These basic beliefs are examined in depth in 10 personal philosophies written by the participants. The Indian Philosophy of Education class expressed basic beliefs in "the need to be Indian...the need to define Indian-ness...that education is a moral development, not only an intellectual one...that contemplation is the way to reality and ultimate truth...that man without the Supreme Being is helpless and insignificant...that a successful person is one who has humility, self-denial, and wisdom...the need to know Indian ancestry...the return to Indian values." The 1972-73 class is the first faltering step toward a full-blown Indian education philosophy. Other Indian students will come along, build on, modify or add to these first building blocks--landmarks in Indian educational literature. (AH)

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AN INDIAN PHILOSOPHY OF EDUCATION

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INTRODUCTION

During the school year, 1972-73, a very unusual class - a first of its kind - took place at the University of South Dakota.

The class was unusual in that the teacher did no teaching at all. The students of the class did all the teaching and supplied the total input for the course. The title of the course was "Indian Philosophy of Education," and all the students were Indian doctoral students beginning a special national program in Indian Education.

At the outset it was agreed that many philosophies of Indian education had been issued over the past 40 years, - basic beliefs about how Indians should be "educated," - all of them written by non-Indians. At no time had Indian people sat down and worked out a statement of basic beliefs about Indian education. In short, this class would be the first time that Indian people had worked out an Indian philosophy of education for Indian people.

Literature as such in this area is virtually non-existent. Statements concerning the nature and purpose of man, models of human success, purpose of education and the like were culled from Indian myths and legends, interviews with other Indian people, particularly the elderly Indian people, from extant and current Indian writers and poets, and from the life experiences of the Indian fellows themselves.

Several years ago, Indian leaders of the Great Plains area approached the University of South Dakota and sought help in fulfilling a pressing need in Indian life. The need was for Indian educational leadership, trained at the highest level possible, namely, the doctoral level, in order to bring about Indian self-determination in the area of education. Doctoral level educational leadership was necessary to staff the newly developing Indian community colleges springing up in the Great Plains area. Indian doctoral level staff members were also needed in major Colleges and Universities to help train teachers who would be teaching Indian and non-Indian children in the multi-cultural Great Plains area of the United States.

In response to this request for educational leadership, trained at the doctoral level, the University of South Dakota, developed a proposal to fulfill this need and presented it to the U.S. Office of Education. The proposal was accepted and funded under the Educational Personnel Development Act, Part E. In the Fall of 1972, the first group of eight Fellows came on campus to pursue doctoral degrees in Indian education.

It was agreed by all that a program in Indian Education could not adequately be developed unless statements of basic beliefs concerning Indian Education were laid down first. These statements of basic beliefs are nothing more than a statement of a philosophy of education. The unique thing about these basic beliefs is that this philosophy of education is truly an Indian philosophy of education worked out by Indian people themselves. These statements of basic beliefs were necessary and had to come first in order to give direction to curriculum content and method.

It is insightful to see that in their Indian Philosophy of Education the Indian doctoral students express basic beliefs in "the need to be Indian. . . the need to define Indian-ness. . . that education is a moral development, not only an intellectual one. . . that contemplation is the way to reality and ultimate truth. . . that man without the Supreme Being is really helpless and insignificant. . . that a successful person is one who has humility, self-denial and wisdom. . . the need to know Indian ancestry. . . the return to Indian values".

The reader will also encounter such beliefs as "Loving: I am not sure that I can define this stage. However, I believe that something can be said about what love is not. Love is not a state wherein one spends all of their energy hating someone or something. Hate is a luxury that, in my opinion Indians can ill afford to indulge in. I cannot love myself better by hating someone else. Too often, the emphasis is placed upon hating. I firmly believe that candor must be used when talking about the failure of the dominant society to deal fairly with Native Americans. But to indulge in emotions such as hate seems to me to be a cop-out and, worst of all, a definite block to progress and change.

To hate someone inplies that they, to a certain degree control one's emotions. I refuse to allow anyone that control over me."

It is fully recognized that this is just a beginning, the first faltering steps, toward working out a full blown Indian philosophy of Education. Other Indian scholars will come along, build upon, modify or add to these first building blocks. The significant thing to note is that it is a beginning and, as such, is an extremely important landmark in the rapidly developing body of Indian educational literature.

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NATIVE AMERICAN PHILOSOPHY OF EDUCATION

Wayne Evans

Introduction

Any concern for a viable education for the native Americans must be preceded by a clear statement of philosophy and education that can be woven into a philosophy of education. Too often it seems that Indian educators are highly verbal about schools, curriculum, etc., without considering the basic foundational questions. It is no wonder that Indian education appears to be a disaster. Experiences demonstrate conflicting and inaccurate directions--directions which, unfortunately, are more often than not imposed upon the native American by agencies and well meaning non-Indian educators and in some cases by Indian scholars.

Basic Beliefs:

Societies develop particular processes of thinking. Through these thoughts come attempts to solve questions and establish order out of that which would otherwise be chaotic and confused. Philosophy is then a means of finding a deeper meaning and resolution of problems. It goes without saying that the native American people have been confronted with extensive education problems throughout the decades and including today.

> "There is ample documentation for the damaging effect to Indian personality in the BIA Schools of the first and second decades of this century. . . Unfortunately, abuses still go on in these schools despite changes in the Bureau. Teachers and administrators in the public schools also constantly. . . . violate educational principles."[1]

> "The present educational system for the American Indian is a tragedy, and it is a responsibility for which almost exclusive blame rests with the Federal government. . . It is probably the worst system in the country."[2]

> "Fifty percent of Indian school children, double the national average, drop out before completing high school. Indian literacy rates are among the lowest in the Nation."[3]

In addition to these indictments, there are several reports available to substantiate the massive problem (i.e. An Even Chance, R. Havighurst).

It would appear that the native American people need to bring forth the deeper meaning to these difficulities. They need to generate thought to regain insight and direction to alleviate their circumstance. Perhaps what is most urgently needed is a Native American Philosophy of Education.

If it is a correct assumption that the native American people are concerned about the future education of their children, then it stands to reason that their first attention must be directed toward the philosophical questions.

One must necessarily look to the native American people and native American educators to assemble a congruent philosophy of education to address their needs. Educational aims need to be set forth from some established philosophical base. The philosophical base should reveal certain assumptions--assumptions concerning life and learning, for example. It is within a philosophy that one would know what choices are being made in regard to pleasure, value, and desire.

In the milieu of external manipulation for Indian educational reform, many have forgotten that it is the native Americans who should formulate and emerge with what they as human beings think, discourse, and act at the deepest level of meaning. If there is a current philosophical education position held by native Americans, it is either concealed or held inactive. At best, what is on the surface appears to be externally imposed and at times mixed and contradictory.

One's definition of education would have much to do with how he is going to teach. It is, therefore, apparent that the native American view of education is very important in answering many important questions: What is the formation to be derived in an educated child? What is to be his moral, intellectual and physical development? What is the definition of education by the

native American people?

Let us look at one assumption, that all people have a culture--a culture which is their total learned behavior. The behavior deals with both the tangible and intangible. Formal or informal, education is then the means to transmitting culture. One would admit that much culture is transmitted outside the formal educational structure. In addition, individuals are constantly confronted with foreign attitudes, values, and beliefs.

Let us consider a second assumption--that an individual exists to grow into a likeness of the Supreme Being. Education is a moral and not merely an intellectual enterprise. The goal is to create a "good" human being, one who knows what is right and practices what is right.

We are considering the two foregoing assumptions because the author believes that the behavior, customs, and actions of the native American people tend to fit a definition of education somewhere between the two definitions. There appears to be a stronger leaning toward the latter definition by the traditional people as opposed to the modern Indian or the dominant society's formally educated Indian. The following statements about types substantiate the differences in the continuum from traditional to modern Indians.

> "The students. . . could be divided into four groups as follows: 1) "conservatives" with little or no conflict about their identity; 2) "shaper-uppers" who accept the negative definition of Indian given by the majority culture and who resolve their negative self-definition by being "good Indians" and trying to make other Indians into "good middle-class Americans"; 3) the "angries," influenced by pan-Indianism and Indian "nationalism," who while accepting much of the definition of Indian given by the majority culture, refuse to accept the majority culture and display a certain amount of hosbility toward it; and 4) "self-haters" who, as yet, haven't discovered how to handle the situation."
>
> "There were two students who did not fall into these categories. One was a member of (a previous) workshop, at a time when he was trying to leave the Indian community by becoming an urban professional person and whose experience at the previous workshop had helped him to decide to remain a part of Indian society and play a responsible role in it. (This student subsequently married an Indian girl and will eventually practice medicine in or near an Indian community.) The other was a girl who was in no way distinguishable from any small town girl of the majority culture, except that her family had functioned as "Indian leaders" for many years. . . leaders from the viewpoint of the majority culture, not from the viewpoint of the tribal group of which they were members. This girl was a fully assimilated member of the majority culture."[4]

One position held by a native American reflects what would be a traditional leaning:

> "The. . . language, our ways, our religion are interwoven into one. All are significant to our religion. This is taught right from the beginning. I want the school to keep our language and also at this age and grade level the children need the natural environment to learn a basic fundamental of education.
>
> I think the Indian in general, in childhood, is not taught to be competitive and it seems more in your (dominant) culture. It is not so with us. We do not keep up with the Joneses. We are one and the same. This is based on a feeling of kinship."[5]

Let me proceed at this point toward a native American Philosophy of Education, with the understanding that philosophy consists of an abstract analysis of man's beliefs about himself and the universe; and education is the transmission of knowledge, skills, and values of a culture and/or the means of directing oneself toward an ultimate "good."

It is important to clarify that the culture from which we are drawing assumptions is basically that of the Sioux and the traditional native American. While this delineation may be

wise, one should not forget that what has been written on the native American race states that certain commonalities exist across native American tribes and groups in relation to their culture, values, and beliefs.

The other delineation set forth, in regard to the traditional American Indian, should be given its due extensions, such that one is aware of the continuum from traditional to a modern Indian view. Secondly, one should recognize that traditional cultural values may be functioning within the subconscious minds of many modern Indians originally reared in the traditional manner. Early learning cannot be dealt with lightly as evidenced by the frequent agreement that: "Organized systems of ideas and sentiments will resist change." Or more precisely "that which is learned and internalized in infancy and early childhood is most resistant to change in contact situations."[7] The few exceptions could be those who for some reason or other have not been part of the native culture in the first years of life and those to a lesser degree who studied and exposed themselves to traditional ways later in life.

To continue on with the philosophy, we need to answer several questions of which the first will be: What is reality? What does it mean to exist, etc.? If the native American believes that there are certain things he should do to humble himself before Tunkasila (a supreme being--Sioux) then Tunkasila exists as reality and not just as imagination.

Second is the question of knowledge and how knowledge is given or obtained. Do we discover or invent knowledge, etc.? To the traditional Indian, what knowledge is most important or of most worth?

Thirdly, what is value? What do the native American people judge as good or bad? Why?

Fourth is the question about "human nature." What are "natural" characteristics of men, or in our case, the native American man? Is it inherent? Obviously our assumptions about (native American) man's nature would have far reaching implications.

Fifth, what is the social philosophy of the native American? What social process is held to be true?

Lastly, while not inclusive, for our purpose we raise the question of what is the goal of the native American? What is his supreme goal?

It is our task here to deal mainly with an educational philosophy deriving its viability from mostly new and unexplored realms, but uniquely native American. It then leads us directly to dealing with the questions set forth to derive a native American philosophy of education.

In native American reality, there is an ultimate life beyond death or the physical existence on earth. That nonphysical life continues and is about and among the native people is a very strong belief. The native American life goes beyond abstractions to include things which exist beyond human perception. Many things exist because of and for man's individual perceptions, awarenesses, feelings, or beliefs. These very native American realities could explain the behavior of some native people and may have significant importance in how a traditional child functions. It would be highly accurate to say that native American life can and does evolve around nonabsolutes. Under certain settings, nonabsolutes rather than absolutes take precedence over behavior.

In reality, man can know ultimate truth through meditation. The spirit of man can have power to ascertain truths in association or submission to the supreme ultimate being. The human mind is not really thought of in terms of power. Man without the supreme being is really helpless and insignificant. These native American concepts would be contrary to popularly held concepts such as reasoning one's way to ultimate truth. Most modern school subject matter is not the way to find the ultimate truth, nor is the process of controlled inquiry.

There appear to be two opposite poles in relation to the human life. To be knowing, to seek truths, man relies upon the supreme being and there finds ultimate truths. On the other hand, man exists daily with accepted trials and hardships as surface events. Greatest meaning to life is, in greatest degree, that of association or submission to the supreme being.

If ultimate truth comes from the stated condition, then it follows that we need to establish what man learns when he pursues the ultimate truth in association or submission to the supreme being. For it is these truths that the native American wants to incorporate into his life. First, it must be established that man finds "good" in what we will now term "inner world" in which a certainty is found, a gestalt. In a gestalt, there is, for example, a peaceful totality and interrelatedness of all the living and nonliving things. In this regard, any development of the child to adulthood would focus upon the extenuation of those realities toward even further affirmation of them within a total gestalt--unique, individual, and free.

The "educated" man will have discovered for himself the real meaning of life and living. He would possess the "goodness" in harmony with the native American realities. One who achieves the greatest degree of humility, self-denial, and wisdom would have the greatest respect. This "state of being" would lead man to greatest heights in human relationships and allow him to possess greater capability to relate to his fellowman, the universe, and the supreme being. He can thus come to assist other men in seeking fulfillment of their need to reach toward the ultimate realities in the interrelationship of man, all living, and non-living things.

What is of importance would be dealt with in an informal manner through highly unstructured settings. The native American realities would be demonstrated, contemplated, and tested by learners. Because of the continual and increasing acculturation of many of our youths, they may need to deal with reordering of worldly pleasures and the fulfillment of their desires. Individual questions concerning choices in life and meaningful living would be privately examined by the youth.

The choice of freeing oneself from the current dominant society's value system could be a major contemplative quest. Learning could allow man to emancipate himself from earthly strivings and material possessions to an inner tranquility and fostering of serenity. The reinforcement of behavior, the reward system, and the citation for honor would be felt by learners for movement toward socially helpful and useful accomplishments.

The nature of man must be considered, necessarily, to be that of the potential for humility–that man possesses an innate feeling about a supreme being. In his quest to seek answers to questions he will ultimately find what is "good." Man naturally wants to know about life, relationships, environment, and meaning thereof. Man would ultimately come to realize that he is very insufficient in terms of an ultimate reality and learn to be humble. By humbling oneself through contemplation and meditation, one can come closer to reality, toward a true knowledge of the "good"–the "good" which he wants and would seek persistently.

The goals in life to be pursued through all potential means would be to move oneself toward the direction of moral goodness, and to foster positive human relationships with, among, between people and societies. Each individual would be allowed to fulfill his potential with this native American Philosophy of Education.

CONCLUDING STATEMENT

Direction and meaning to the educational process needs to be clarified by the native American people in order to: 1) Regain the control of the "educational" process and its resultant direction and outcome. 2) Provide some semblance of order, a gestalt, for the native American children and youth. 3) Eliminate what appears to be a random and often chaotic educational system. Prevent the constant modification of the educational process and programs by such influences as governmental finding and manipulations, special interest groups, etc.

The native American people need to identify and retain a native philosophy of education. A common Native American Philosophy of Education that would not negate current nonphilosophical differences among native American tribes or groups.

Without this common philosophy, the native American society will continue on what appears to be a random walk. Identification of this philosophy may be ascertained from positive and negative behavioral actions in regard to the educational process for a significant period of years.

This basic and emerging philosophy of education must necessarily disregard the bureaucratic, federal, and state practices of statements, writings, etc. in order to keep pure what may be a unique native American Philosophy of Education.

FOOTNOTES

[1]Edward P. Dozier, "The Teacher and the Indian Student," The American Indian Reader Education. The Indian Historical Press, Inc. (San Francisco, 1972), Book 2, p. 22.

[2]George McGovern and Walter F. Mondale, "Problems of Today," The American Indian Reader Education, The Indian Historian Press, Inc. (San Francisco, 1972), Book 2, pp. 76-77.

[3]Ibid., pp. 76-77.

[4]D'arcy McNickle, "Sociocultural Setting of Indian Life," The American Indian Reader Education, The Indian Historian Press, Inc. (San Francisco, 1972), Book 2, p. 18.

[5]"Testimony by Indians: The Mesquakie, the Sioux," The American Indian Reader Education, The Indian Historian Press, Inc. (San Francisco, 1972), Book 2, pp. 102-103.

[6]Morgan Otis, "Indian Education: A Cultural Dilemma," The American Indian Reader Education, The Indian Historian Press, Inc. (San Francisco, 1972), Book 2, pp. 66-67.

[7]D'arcy McNickle, "Sociocultural Setting of Indian Life," The American Indian Reader Education, The Indian Historian Press, Inc. (San Francisco, 1972), Book 2, p. 16.

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AN INDIAN PHILOSOPHY OF EDUCATION

Marvin Buzzard

Developing an Indian philosophy of education is a most difficult task, especially for one who has been a part and victim of the educational system. Sometimes it is difficult to back off far enough and get at least a semi-objective perspective. The dichotomy within me is that while I recognize the importance of an education, I don't like schools. To me they are bad places for anyone to be, particularly Indian children. Not bad for what they are supposed to do, but bad because of what they have done and continue to do to Indian students.

But then, this paper is not supposed to be an indictment of schools; but rather an Indian philosophy of what Indian education should be.

I want to make it clear that I do not presume to serve as a spokesman for Indian people. What I say is not intended to portray the thoughts and feelings of anyone other than myself. However, I do feel that my experiences and background lend some validity to my statements. I have gone through the "White Man's" education system all the way from kindergarten through graduate school. . . I have served as both a teacher and administrator in the public schools as well. So, while I am honest enough to recognize my anger at our public school systems, I feel that it is an honest anger, one developed through close personal contact with the "system."

The philosophy that I am about to offer is a product of past experiences and conversations with Indian students, Indian parents, fellow Indian educators, and non-Indian educators as well. There are no references to speak of. I didn't get the information from books or journal articles. I didn't go out and interview selected individuals nor did I conduct broad, expansive research. Perhaps there would have been more validity if I had done so, but I think that my fellow Native Americans understand and appreciate why I did not.

This paper, then, is a conversation with myself. It is my thoughts and feelings about a subject with which I have had close personal contact with for most of my life.

For sometime now, I have felt that there was something wrong or missing from the "new philosophy of Indian education." By new, I mean the most enlightened efforts being carried out today. There was something missing from "Indian studies programs" and even Indian controlled schools. I am still not entirely sure of what it is, but I should like to offer some suggestions. Read this paper then as a suggestion, perhaps a hint. I offer it with tentativeness in the hopes that someone may expand upon it.

In a conversation with a good friend of mine not long ago, I began to tell him of some of my doubts and frustrations with Indian education. I likened education to a ladder; a step process if you will. To get to where you want tto go, you have to take each step at a time. There are no shortcuts, you have to go all the way. It seemed to me that many of the new schools were trying to do just that, take the shortcuts. Others were, in my opinion, taking students who were already a ways up the ladder and bringing them back down to the bottom and forcing them to start over again.

My friend then mentioned a man named Maslow and his developmental model. I have never read Maslow, but I like the stages he outlined. So, I am going to take this model and try to "Indianize" it.

According to my friend's interpretation of Maslow, his developmental model looked something like this:

1. Survival.
2. Togetherness and belonging.
3. Functioning.
4. Loving.
5. Self-actualization.

To get to the self-actualization stage, you have to go through all of the steps. You can't by-pass any of them. By the same token, if you are operating at, say level 3, it makes no sense to go back to level 1 or 2; it would just be a waste of your time.

What I propose to do then, is to apply my definition and interpretation to each of these stages. I would like to begin by outlining what I would like for schools to do for Indian youth, the product that I would like to see developed. So, I will first describe the self-actualization stage and then the others in the order in which they first appeared.

SELF-ACTUALIZATION

What I would like to see schools do for Indian students is develop in them a security in who and what they are.

By who, I mean an awareness of self. A feeling of self-worth and self-knowledge. I would like to see a transactional analysis of "I'm okay–you're okay." Too many people operate on the feeling of either "I'm not okay, you're not okay", or "I'm not okay, you're okay".

By developing this in students, you go a long way towards developing healthy attitudes toward self and others. A feeling or assumption of the worth of one's self and the valuing of others as individuals seems to be of prime importance.

By what they are, I mean their Indianness. It is of great importance that our Indian youth know that they are Indian. For, in my opinion, the knowledge that one is an Indian can only bring pride to one's self. They need to know their ancestry. This is of crucial importance because their heritage, more than any other, has been maligned and misrepresented. Their true history has been suppressed and deliberately sabotaged in order that they deny and try to escape their true identity as Indian.

I should like for Indian students to be independent and self-reliant. Self-control and self-direction can only come about when people are allowed to exercise them. Too many schools contain a "prison psychosis". Regimentation and "order" are the moods prevalent in these schools. If we want children to be able to take care of themselves, if we want them to be self-disciplined and goal directed, then we had better allow them the opportunity to develop and nurture these skills.

The values that I would like for Indian students to exhibit are quite similar to those our (Indian) forefathers had. Things like sharing, non-materialism, alleg ance to the group, and many others are reasonable and desirable. It is hard to sit down and list all of the "Indian values", hard at least for me. For I fear that many Indians today have lost those values. For that, I blame schools and a society that has done it's best to de-Indianize Native Americans. But, by the same token, I do not wish these values to be ignored or forgotten, for our ultimate salvation can come about only if we return to them. Value lists are now widely available, so I do not wish to repeat them. I am optimist enouth to believe that one can retain his Indian values and survive in the dominate society. I am realist enough to realize that many Indian's have not been able to do so. Either losing their identity as Indian, or failing to function in "White America."

I would like to see Indian people who can function wherever they choose to be or are forced to be. I would like to see them be able to retain their Indianness no matter what profession or environment they live and work in. More than anything else, I want Indian people to be happy.

To pull it all together, I want Indian students to know who and what they are. I want them to exhibit the values of their forefathers. I want them to be able to function as Indians no matter what environment they are surrounded by. To be self-sufficient and sure of themselves, able to challenge even the most difficult of situations. I want them to be happy and satisfied with their existence, able to choose the life that they live.

Much more could be said about what schools should do, but I have tried to make it as uncomplicated as I could. I would now turn to how we bring about this self-actualization stage.

SURVIVAL

Survival needs are quite basic and probably self-explanatory. Such things as food, sleep, and shelter are included here. Too many times schools ignore these needs or claim that they aren't responsible for them. I do not mean to imply that it is the schools job to feed, clothe, and house its students. However, ignoring these factors does nothing in the way of helping students. If a child's immediate need is food, then we should feed him. A child who is having difficulty with meeting his basic needs will not be receptive to our efforts at education him. The ignoring of

these needs will almost insure failure in educating the child. We must take into account the total situation the child is in and not attempt to meet the child's physical needs but fail to remember his emotional needs. Knowing who one is, is a critical need that has to be met. The getting of one's self "together" is a survival need that for too long schools have either ignored, or denied responsibility to.

In order for education to take place, in order to climb the ladder, the physical and emotional needs of the child have to be met. There is no other way for growth to occur.

TOGETHERNESS AND BELONGING

When talking about Indian values and states of being, one of the words that continue to crop us is "kinship." A feeling of belonging, of being of worth to a group. This area has begun to gain in popularity over the last few years. The inclusion of Indian studies programs has gone a long way towards meeting this need. To belong, to be a part of a group, one has to know what they are. They have to have some commonality, or at least, something to share. In order for that group to have an utilitarian purpose, common goals have to be drawn. Not only should Indian clubs and groups be tolerated, they should be encouraged to grow. Schools should provide an atmosphere in which these organizations can flourish.

Without this feeling of belonging, without a togetherness, we, as Indian people, will not be able to climb any higher up on the ladder to self-actualization. A feeling of kinship has to be cultivated and nurtured and it is the responsibility of Indian educators to see that it develops.

Ethnic and cultural pride have to be encouraged, and the way that this can be done is through Indian studies programs and through cultural enrichment activities. Too much of our various tribal cultures and history has been lost. We can, and we must, take the steps necessary to prevent any further erosion. There are those who say it has been lost; if that is so, then let us rebuild it.

FUNCTIONING

The ultimate test of any product is: Can it function? If it can't, it has to be improved. I do not wish to apply these terms to human lives. However, if our students are unable to function, then the school has failed.

We have to provide Indian students with the skills necessary to function in a modern and complex world. Too often, this means, to some people, acculturation or "selling out." I do not mean that we have to inculcate within the Indian student the values or beliefs of the dominate society, but rather we provide him with the skills in order that he survive as an Indian in that society in which he is a decided minority.

To ignore the students academic needs is as foolish and as futile as ignoring his physical and emotional needs. The current trend for many of the "enlightened" schools is to focus on the first two needs, survival and belonging. To do so is fine as far as it goes, but it is also incomplete. To ignore society as it is does a great dis-service to our Indian youth. If an Indian finds himself in a situation wherein survival means leaving the reservation and seeking employment in urban surroundings, I would like for him to be able to compete equally with non-Indians for positions of employment.

I would want him to have those skills that are quite necessary for survival. If we have completed step number 2; togetherness and belonging, we can educate him in these skills without running the risk of "de-Indianizing" him.

The tragedy occurs when we ignore his "Indianness," when we fall into the trap that public education has. But, by refusing to recognize the need for skills to function in the dominate society, we will insure many more years of dependency on outside agencies, many more years of being lied to and cheated.

To sum it up, Indians should be able to function wherever he is. He should be able to compete with non-Indians when he has to. Otherwise, he cannot be independent and self-reliant. But, he must retain that core of "Indianness."

LOVING

I am not sure that I can define this stage. However, I believe that something can be said about what love is not. Love is not a state wherein one spends all of their energy hating someone or something. Hate is a luxury that, in my opinion, Indians can ill afford to indulge in. I cannot love myself better by hating someone else. Too often, the emphasis is placed upon hating. I firmly believe that candor must be used when talking about the failure of the dominant society to deal fairly with Native Americans. But to indulge in emotions such as hate seems to me to be a cop-out and, worst of all, a definite block to progress and change.

To hate someone implies that they, to a certain degree control one's emotions. I refuse to allow anyone that control over me.

SOME OBSERVATIONS

Each of the stages that I have outlined are equal in importance. One does not take precedence over the other. Each must be taken in the order given. For example, to be a loving person you must have first met your survival, belonging, and functioning needs. Failure to recognize this will result in a faulty process.

I refuse to talk about the traditional structure of schools because, in my opinion, they have not attempted to meet any of these needs, but rather have deliberately tried to sabotage them. My concern is with those schools that are trying to do something about the situation. It is with these schools that I see a glimmer of hope, and it is these schools that will change the hundred years of tragedy around.

What I am going to say will sound quite critical of some of these progressive and enlightened schools. All I can say is that I want the best schools possible for Indian students. I will not rest until that happens. No one who cares about Indian education will be satisfied until the job is done. So, I offer these suggestions in the hope that they will be of some help. I offer them with a spirit of brotherhood and kinship. I hope they are read that way.

A badge of courage or "Indianness" that is now growing in popularity among many Indians is the "reservation experience." It seems that one is not an Indian unless they have suffered great and personal tragedy. Some Indian studies programs actively encourage this attitude and even assist those who have not gone through the experiences to manufacture their own. In other words, to belong you have to have suffered. It's rather tragic because we take someone who is functioning at a higher stage and drag back down to stage one, survival, and force them to start over again. There's no percentage in this and it is quite illogical.

Our goal should be to bring about self-actualized individuals, not people who sit around and compare their various tragedies much the same way that people sit around and compare operations. To do so can only produce self-pity and a general lack of motivation.

Others who go through this type of orientation develop what I have termed the "Billy Jack" complex. For those who don't recognize Billy Jack, he was a hero in one of the currently popular Indian movies. He's a tough, Vietnam veteran who does battle with the local bigots in order to save a free school. I have no argument with the film or even Billy Jack. I just think it rather tragic we attempt to force kids to be a certain type of individual as portrayed by the movie. Perhaps it is prophetic that in the end Billy Jack gets shot and sent to prison for murder. He spends the last few minutes with the woman he loves, a white school teacher.

As equally tragic are those well-meaning non-Indians who love to use such phrases as "disadvantaged." Their missionary zeal and desire to save the "simple children" do great damage.

The Scottish psychiatrist, R.D. Laing–remarkable because he has no theory of how people ought to act–has very carefully defined a basic situation which produces so-called "mental illness." Laing proposes that it is a conflict between individual personal experience and socially sanctioned behavior that produces an unbearable kind of tension. It is the kind of tension that results from institutions invalidating the personal experience of the people they deal with.

Take this as a simple example: A child in the midst of spontaneous talk may say, "I don't want to do no math." If the kid is unfortunate enough to be in the presence of a Miss Fiddich sort of teacher he may be psychologically piled on with a short lecture that what he has "really"

said is that he wants to do some math because of his double negative construction. The child knows perfectly well what he said and meant, and so does Miss Fiddich. But the personal message of the child is invalidated by the sanctions against double negatives.

Another and more urgent example: A child of Indian heritage who hears again and again that his "poor performance" in school is the natural result of his deprived background and family life. Hearing institutionalized excuses which are, in fact, attacks on what the child finds in his own experience, are a frontal attack on that child's sense of his own validity.

Of equal concern to me are those schools that take a child who is functioning at level 1 or 2 and try to force him all the way up to level five--schools that try to take shortcuts. This is equally as tragic because the child is expected to exhibit behavior that he has not acquired the skills necessary to do so. As I have said earlier, to ignore the child's academic needs is not only futile, it insures failure.

In conclusion, we need schools that recognize the individual and particular needs of each child. We need schools and teachers who are flexible enough to work with students as persons, not numbers or robots. We need schools that are willing to take a child where he is and help him grow.

Just as importantly, we should allow each student the freedom to choose his own course towards self-actualization. Ours is not to dictate the quality of each step, but to help him make those steps for himself. There is no one model of self-actualization.

It will be a most difficult task but one that is crucial. it will be well worth the effort. Most importantly, it is a task that we, as Indian people, will have to do. We no longer can afford to allow others the control of the education of our children. For too long we have done so, and we all know the results. It is time for us to call for the control of our own schools, to control our own destiny. And, just as importantly, when we gain control of our schools, we should be quite aware of the responsibility and challenge and rise to it. We no longer can abdicate our own responsibility.

INTEGRITY WITHOUT INTEGRATION

Tyra Talley

Preface:

Philosophizing on a subject so much handled seems an unlikely endeavor for one untrained in the discipline of educational philosophy. My hope is to present a simple, workable idea against a backdrop of what I have read and experienced. If, indeed, the creation is redemptive, the problem can be solved.

Basic Beliefs:

The writer of Ecclesiastes talked of man's predeliction to books and his remarkable temptation to write down those things which he thought important of themselves. Books may not be the answer.

In writing for a subculture, it would seem more intelligent to write from within than from without; yet those within (de abajo) lack the perspective to see the situation objectively and those without are blinded by preconception and stereotype. We have not come far in these several thousands of years since the preacher expressed his cynicism.

One of the many evils wrought upon man by man is depersonalization. When I become a thing to you, my real meaning is lost. However, I may encumber you, serve you, help or hinder you, I am become not me: I am a thing. One of the more pathetic syndromes is that of the educator encouraging the Indian youngster to become "somebody", as though he is not.

The end result of this objectification, whether negatively or positively intended, makes him not a person but some other form of being. This gives us a neat dilemma which arises out of stimulating one's self (Indian) awareness. Positively, the rationale must be refurbished. . . Why, indeed, should I want to be an Indian? Or more obviously, can one avoid the temptation to grasp for the self-awareness at the expense of his potential contribution to the group?

And if so, is it worth the price? We have been categorically opposed to the loss of tradition, and yet those who "make it" do so in the mode of European influence and, what is even more disturbing, succeed at the pleasure of the dominant culture. Thus, a thing (previously defined) can be personalized as an individual, but not ordinarily as a group member or particularily as a leader lest he become a threat to that dominant culture on whose largess he depends.

MYSTIQUE AND MYTH

Savage Savage

The mystique and myriad myths of Indians, that is, concerning Indians, fill endless volumes. The Savage Savage is, no doubt, the most popular pulp concept of a whole people who, of themselves, embraced almost every known form of civilization. The surrounded wagon trains, weary ambushed travelers, stolen wives and children build a myth of some thin truth. While today we watch the attempt to civilize and make more technologically productive the Sinai, it is not difficult to understand why native Americans resisted with such vigor. Or why, when encouraged by pecuniarily interested outsiders, they became even more barbarous than history presents them to us otherwise. To a people inbued with the zeal of Caleb and Joshua, the Indians were simply impediments to intelligent progress and destiny. The mystique is more than dissipated when one sees how they coped by adjustment to reality, and the myth of the bloodthirsty savage is ludicrous when one is aware of the remarkable levels of socialization they achieved without technology.

Noble Savage

Rousseau, common to those who built his argument and then sought a suitable application, found in the Noble Savage a serendipitous subject. Contrary to the white man whose whole dream seemed one of exploitation, here was a race of men who took only from nature's bounty what they needed and, in keeping with the gentlest teaching, took little or no thought for the morrow. By temperament they varied but, for the most part, they had found the music of the universe and were dancing to that cosmic strain.

Heathen Savage

Religion was a force with which one reckoned. The eternal destiny of souls was paramount in many minds. Here then was a whole race of heathen men, women, and children who had not heard the Word. In the tradition with which I am most familiar, the fathers stood on the high cut bank, which may even then have been called Council Bluff, and claimed for God and the church all that region to the west and north, even to the great sea. They had little or no knowledge of what they were undertaking, nor in fact, what the spiritual needs of the native peoples were. (East India has been in a constant state of turmoil since we imposed our understanding of the grace of God upon the caste system.) The poor stability of the spiritual suspension among native Americans may have to do with casual and thoughtless messing with stable structures. Now some of us are Christainized and homesick for a place (culturally) we have never been. The flavor of our souls is so bastardized that we cannot belong.

Hapless Savage

No greater sin has been committed against the Indian as a people than that wrought by the bleeding heart liberals. Indians are no more nor less stupid than the rest of the family of man. I have heard the same story verbatim from two drunk Indians driving the same junk car around a block in town. People who think they are helping by providing beer money are indulging their own consciences, not making any kind of meaningful contribution. It is no longer anymore what the Indian people want that will make a difference, but rather, in the most pragmatic sense, what will work for the greatest number. Try to make the Chippewas give back our forests or the Georgia sharecroppers give back the valley of the Chattahoochee. There is no way to go back. We have then no Savage Savage, no Noble Savage, no Heathen Savage. . . but rather a hapless savage, the product of unplanned progress as are we all.

MORAL AND MORALS

European Chivalry

Of all the things that disturbed the Indian way of thinking, probably uppermost was the casual approach to integrity. A man would share your food and drink, sleep by your fire and smoke with you, and then lie to you or misuse you in some other way with a perfectly straight face. The movie Indian talking in half sign language of the forked tongue was not far from right. Civilized man had no need to deal honorably with rank heathens. Privately and publicly among their own kind, white men spoke often of the only good Indian being a dead one. And, tragically, they meant it. One of the more humorous things of this writer's life was the admonition (and they meant it) to be alert for half-breeds. . . "they are worse than bloods for stealing." It was always a source of malicious joy to hear a woman weeping because her son or daughter was dating an Indian youngster. This latent lack of respect, barely hidden, was as evil a thing as I have dealt with.

One of the great Indian tragedies not often spoken of was the Creek experience when Chitto Harjo (Crazy Snake) held his young men in check and said, "I have the paper from the white father in Washington and everything will be alright." A half dozen senators met with the old man late in a day of long waiting and simply told him that the precious paper he held in such esteem was not good enough. He had seen it as a holy thing to which a man put his name (himself), and was called a fool for his pains. It is no great wonder that an Indian moral might be never to trust a white man, because white men, in a group, apparently have no morals.

MORES AND MANNERS

San coup de grace

Deculturation by force is a kind of intellectual rape that has left the Indian more than we see and less than he was. He was not destryoed, but hurt spiritually and perhaps irreparably. There is no discounting the seductiveness of our many goods and conveniences. there is no honest way to speak of living apart from the major culture. The television, radio, and press constantly

bombard us with the way things are done now and the inexpensive things with which they can be done better. Because of so many years of military subjugation. . . rotton sow-belly and beans, there is no true, clear, undilute culture as in the case of the Amish or Hutterites. We are trapped in the poet's misty flats. . . no high road, and the low road is intolerable. We cannot revolt from below and we will never be equal. The Indian who marries a white woman asks for a dog's life. A woman who marries "up" will always be suspect. Somehow a moral fibre must be restored. We need to stuck up our back. . . becoming somebody is the task before us.

METHODOLOGY OF A PRAGMATIC PHILOSOPHY

Special education is neither new nor novel; therefore it would not seem unreasonable to try to establish some form of challenge for Indian young people to reestablish "integrity without integration". Termination has real and justifiable fears – welfare, vagrancy, divorce, and prolonged suicide of alcoholism of those who have left the reservation holds little promise.

Let us go back to the wisdom teachings and deal with it like it is. In every reservation school, ungraded early primary years can be loaded with the traditions of the fathers and basic skills as well. A bi-lingual approach could be optional. In adjacent school systems, there would simply need to be another room for special education. Indian youngsters whose parents chose would have the option of developing at an early age the viable traditions of antiquity. No doubt, there would be a hue and cry, but when one sees the endless potential for dependent and demoralized people continuing to lean on an already overburdened economy, cooler heads may prevail. At the outset, no child in special education is more handicapped than the typical Indian child. His social retardation (wasicu) is manifest in so many ways that only a blind or ignorant man could deny it. Incidental to this, many of our young Indian educators would have a most logical and meaningful place in the school systems throughout the Great Plains as well as other areas of high Indian population.

The arugment as to why Indians and not other minorities can be met with hard facts and the mathematical reality that Indians are increasing at an "alarming rate." Accommodation to the dominant culture seems very negotiable if some honest effort is evidenced indicating that these racial characteristics are not precluded. The Negores came under duress and wanted assimilation; the Caucasians came for profit and prospects. The Mexican Americans are victims of a thrust for conquest. Only the Indians were here. They had worked out a way of interacting with minimal bloodshed and havoc, and had done little or no violence to the land (North America). By any definition of law, contemporary or ancient, they have rights. The least we could do is to give them the opportunity to choose for their children some modest residium of traditions that were developed to endure.

The practical aspects of such a modest program could be worked out without disturbing the present reservation systems, and with minimal federal help, function in any non-Indian school with an Indian population of more than a dozen or so youngsters. This, then, is positive segregation.

We cannot tell them to be proud when the facts of history are unmentioned, and squalor, drunkenness and dependency characterize their preverbal learning, augmented by rejection and subsequent lack of self-esteem.

This over-simple idea may not be the way, but it is a way. . . and everyday is the beginning of the rest of some Indian child's life.

One thing is sure – what they learn earliest, they will forget last.

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A PHILOSOPHY OF EDUCATION FOR CREE CHILDREN

Bert W. Corcoran

Appraisal of the education of Native Americans at any given period in history requires an understanding of the attitudes surrounding education at that time and a knowledge of the cultural and environmental conditions from which those attitudes stemmed.

Education can perform an important role in the development of societies; unquestionably, it is a powerful force if properly used.

An Overview of the Education of Native Americans

Before any attempt will be made to offer a philosophy, a brief overview will be made regarding the education offered to Native Americans.

Their education dates back many years before the War of the Revolution. Roman Catholic missionaries accompanied the expedition of Navarez to Florida early in the sixteenth century, and in 1567 the education for Native Americans of Florida was undertaken by the Jesuits. The educational work of the missions was chiefly along the lines of industrial and domestic progress, as well as in architectural and various kinds of artistic handicraft.

While in the New England area, the Puritan philosophy and the concept of the Native American were still in conflict by not being able to relate culturally. Such statements were common: "A group of people who practice a worship of creatures and devils" and "that the Native American must be converted before being civilized; for they hate civilization and christianity equally and must be convinced of the misery of their spiritual state before they can recognize the misery of their civil state. Only gospellizing will succeed where civilizing has failed." With this attitude toward the Native American, the New Englander was a dismal failure in imposing his education, religion and values upon them.

Yet there were great educators among the Puritan congregations; a person such a John Eliot who went to the Native Americans, learned their language, translated the Bible in their language, taught them, and were able to catechize their children. He even went so far as to induce some of the choice youth to school with English schoolmasters to learn the English, Latin and Greek tongues.

It must be pointed to here by the writer that this same type of activity exists today and becomes very difficult for the dominant society to understand. There are those educators who spend all of their time trying to tell of the differences between savage and civilized men and the others who are trying to discover and make known likenesses in terms of which all men could live a peaceful life together, but yet destroy them because of the cultural, economic, and political complexity that exists and is perpetuated through institutional processes.

In other words, the puritans were meddling in a very highly educated society based on a relationship of man and nature and wondered why he received the so-called unfavorable acts of aggression for trying to destroy that society.

The first treaty in which any form of education was mentioned for Native Americans was made in 1794. Up to that time, it appeared that the treaty making officers of the United States did not believe that there was any necessity for the education of Native Americans; this need was not fully recognized until some years later. The first congressional appropriation for educational purposes was made in 1819, indicating the belief that the privileges should be extended to Native Americans. In that year a law was passed entitled "An act making provisions for the civilization of the tribes adjoining the frontier settlements." By this act the president was authorized to employ capable persons to instruct Native Americans in agriculture, and to educate their children in reading, writing, and arithmetic.

By 1900 the government realized that the Red race was a permanent race and mention was made to the fact that the sooner their education in the white man's ways and methods began, the sooner they could reasonable be expected to eventually become sefl-supporting, and the sooner he would cease to be a beneficiary and a ward of the government. So it wasn't until the 1900's that a real educational thrust was made and the thrust didn't evolve from self-determination. The thrust had a new connotation this time based on a report entitled "The Purposes of Education in American Democracy", published in 1938 by the Educational Policies Commission of The National Education Association. The four objectives were: Self-Realization, Human Relationships, Economic Efficiency, and Civic Responsibility.

At last the Puritan philosophy was shrugged off and if the Native Americans could cope with these new objectives, there wouldn't be a need for a philosophy of their own.

Yet, during a period of seventy-two years, much legislation was passed trying to better the education of Native Americans by allowing them to become involved in the process and not once did a philosophy for the education of Native American Children receive attention – and finally in the year 1972 with the passage of the Indian Education Act, maybe, and I repeat maybe, a philosophy or philosophies will begin to emerge.

Philosophies of education were mentioned by the writer for after delving into this subject, visiting various reservations, and talking to different tribal groups, a generalized philosophy of education for Native American Children should not be pursued. The direction that must be pursued is a philosophy of education for Sioux Children, for Cree Children, for Navajo Children, etc.

A Philosophy of Education For Cree Children

From the statement of the previous paragraph, a philosophy will be offered that is based on the author's tribal affiliation and from experiences with a self-determined group of Cree people on Rocky Boy's Reservation in Montana in their successful attempt to gain control of their educational process.

It must be pointed out here that there are those educators who take exception to a statement that there can be a philosophy of education for Native American Children, but after consulting with members of the older Cree generation on Rocky Boy's Reservation, an attempt will be made to try to translate it in the English tongue.

The translation will dwell on the philosophical level and will be based on values and reality that go into what the Cree People refer to as the good life, and this good life can be translated as such:

The cultural orientation is based on a relationship between the nature of man and the forces of nature often referred to as the supernatural. In all Native American cultures, direct or indirect reference can be made to the supernatural; from the sacrificing ceremonies to the prayers for rain, peace, good crops, plentiful game to the celebrations giving thanks, sharing, socializing, and enjoying his fellow man. Thses obligations, strong faith, and practices enhance a solid belief system that helps to perpetuate a strong Cree culture.

The educational process consists of cultural tasks with age being an important factor in the order.With the limited amount of printed materials, the only means of transmitting this process is oral native tongue. The Cree believes that he is a part of nature and cannot control, but must live in harmony with it. Everything and everyone in the universe are related. People should work, play, and grow together and the educational process should include the child, parents, grandparents, and all relatives. To destroy the language would be to destroy the culture for this process and transmission of it is dependent on this native tongue.

The cultural oriented educational process created an awareness factor that could be transmitted from generation to generation. An awareness and sensitivity factor that could be used to sense and predice; a vision system that is used to guide them in their future destinies. This quality is an integral part of Cree tribalism.

In a book written for Cree children of the Rocky Boy's Elementary School, the Cree elders can state the philosophy more eloquently than I:

The Whole Universe is alive.
Things everywhere are all related.
All things are like different branches on the same tree.
All things are perfect as they are created: Earth, Water,
Fire, Sun, Wind, Seasons, Grass, Trees, Wild Fruit, Herbs,
Man, Woman, Child,
Animals
We must see these things and know of them and use them in the
right way.
Long ago Indian people saw these things and used them to be healthy
and to be strong in spirit.
They saw that all things were given by the Great Spirit.

They respect all of these gifts.
Everything, everybody comes from Nature.
We must respect all things.
These are all there is.

THE EVOLUTION OF AN INDIAN PHILOSOPHY OF EDUCATION

Donald D. Ross

Education has been a vehicle for cultural change. Education for the American Indian has undergone a series of changes, which are philosophical as well as cultural.

The writer of this paper is a product of the Federal schools for American Indians. During the thirty-seven (37) years he has been associated with Indian Education, first as a student, then as a teacher, then as an administrator, then as an observer, he has seen a series of changes which more or less coincide with the five (5) educational levels he has experienced.

In reviewing his experiences in education the writer has attempted to put into words his definition of a "Philosophy of Indian Education." In attempting to do this he has found it an extremely tenuous task, for the plot of the drama is rather thin. He thought of the five educational levels he has experienced as "acts" of a serial play – if there is such a thing.

Education is a vehicle for cultural change. We can talk about the various concepts of education – such as character building – and we can talk about the content and methodology of education, but until there is the realization that the "Indian" himself has to be involved, such dialogue will be meaningless.

In 1928 the Institute of Government Research completed a report on its study of the "economic and social conditions of the American Indians," which has most generally been referred to as the Meriam Report. It was thorough study of the problems associated with the American Indian. The educational recommendations were to be guidelines that would be followed in varying degrees in future educational ventures for the American Indian.

In order to illuminate the five educational levels the writer has experienced, he has chosen several exerpts from the "Meriam Report," as a means.

> "The first and foremost need in Indian Education is a change in point of view. Whatever may have been the official governmental attitude, education for the Indian in the past has proceeded largely on the theory that it is necessary to remove the Indian child as far as possible from his home environment; whereas the modern point of view in education and social work lays stress on upbringing in the natural setting of home and family life. The Indian educational enterprise is perculiarly in need of the kind of approach that recognizes this principle; that is less concerned with a conventional school system and more with the understanding of human beings.
>
> "The methods must be adapted to individual abilities, interests, and needs. Indian tribes and individual Indians within tribes vary so greatly that a standard content and method of education, no matter how carefully they might be prepared, would be worse than futile.
>
> "Routinization must be eliminated. The whole machinery of routinized boarding school and agency life works against that development of initiative and independence which should be the chief concern of Indian education in and out of school. The routinization characteristic of the boarding schools, with everything scheduled, no time left to be used at the child's own initiative, every movement determined by a signal or an order, leads just the other way.
>
> "For the effort to bring Indian schools up to standard by prescribing from Washington a uniform course of study for all Indian schools and be sending out from Washington uniform examination questions, must be substituted the only method of fixing standards that has been found effective in other school systems namely, that of establishing reasonably high minimum standards of entrance into

positions in the Indian school system. Only thus can the Service get first class teachers and supervisors who are competent to adapt the educational system to the needs of the pupils they are to teach, with due consideration for the economic and social conditions of the Indians in their jurisdiction and for the nature and abilities of the individual child.

"The curriculum must not be uniform and standardized. The textbooks must not be prescribed. The teacher must be free to gather material from the life of the Indians about her, so that the little children may proceed from the known to the unknown and not be plunged at once into a world where all is unknown and unfamiliar. The little desert Indian in an early grade who is required to read in English from a standard school reader about the ship that sails the sea has no mental background to understand what it is all about, and the task of the teacher is rendered almost impossible. The material, particularly the early material, must come from the local Indian life, or at least be within the scope of the child's experience.

"The boarding schools demand special consideration. . . . It should, . . . be said specifically that the half-day plan, with its large amount of non-educational productive labor, tends materially to reduce the efficiency of the boarding schools as educational institutions.

"The objection to heavy assignments of purely productive labor must not be construed as a recommendation against industrial education. On the contrary it is specifically recommended that the industrial education program be materially improved. . . . The work must be an educational enterprise, not a production enterprise. . . The industries taught must be selected not because they supply the needs of the institution but because they train the pupil for work which he may get at home on the reservation or in some white community to which there is some possibility of his going.

"Although the boarding school must be distinctive in the emphasis on special needs of the Indians, it should not be so distinctive that it will not dovetail into the general educational system of the country. The promising Indian boy or girl who has attended an Indian boarding school and who desires to go on with his education should not encounter any educational barrier because of the limitations of the Indian boarding schools. It may prove necessary for the Indian youth who wishes to go on to higher institutions to spend a little longer time in the boarding school than he would have spent in an accredited high school, but the way should exist and should be plainly marked.

"The Indian Service should encourage promising Indian youths to continue their education beyond the boarding schools and to fit themselves for professional, scientific, and technical callings. Not only should the educational facilities of the boarding schools provide definitely for fitting them for college entrance, but the Service should aid them in meeting the costs. Scholarships and student loan funds might well be established by the government and by the organizations interested in Indians. State universities in states with considerable Indian population might be willing to offer special scholarships for the leading graduates of Indian schools. The vocational guidance service should be thoroughly informed regarding the entrance requirements of the leading institutions and their arrangements in respect to scholarships and student aid. The Indian Service itself offers an excellent field for Indians with scientific, or professional training in such fields as teaching, nursing, medicine, dentistry, social work, agriculture, engineering and forestry.

"The present policy of placing Indian children in public schools near their homes instead of in boarding schools or even in Indian Service day schools is, on the

> whole, to be commended. It is a movement in the direction of the normal transition, it results as a rule in good race contacts, and the Indians like it. . . . The transition must not be pushed too fast. The public schools must be really ready to receive the Indians, and for some years the government must exercise some supervision to see that the Indian children are really getting the advantages offered by the public school system. . . "[1]

The writer apologizes for citing such an extensive quotation. However the content of the quotation will be referred to in various ways in the remainder of the paper.

EDUCATIONAL LEVEL ONE

When I was born, a year after the Meriam Report, my parents were employed at a Federal Boarding School. The family was divided for the older children were attending a mission school. The middle children lived in the dormitories and the three younger children, including myself, lived at home. My earliest memories associated with school reflected the images of my brothers and sisters. They wore uniforms, which was well and good, for those of us at home wore homemade clothes, hand-me-downs, or remnants from the rummage. Probably my earliest ambition as far as school was concerned was to wear a uniform. This was not to be, for the Meriam Report began to take effect and uniforms were no longer mandatory.

1935-40

Because of the restriction of money and employment in the early 30's, my father left his position at the boarding school and moved a short distance away to take advantage of other Federal employment opportunities such as the WPA and the CCC.

In the Fall of 1935 I started school. The school was a three-classroom building recently constructed. Though the school was to supply hot lunches, the quality of the meals was such that we rejected the meals and took our lunches to school in Karo syrup cans.

The three classrooms were crowded, but were exciting. We were taught, not only the three R's, but a review of Indian culture. Older members of the community were invited in to tell stories, work with arts and crafts, and to be a part of the school. The highlight of the week was the weekly "social" where the adults and children alike played "blind man's bluff," etc. The first grade teacher was interested in music, and music became a part of our lives. We formed a chorus and travelled to other "Day Schools" on the reservation to give concerts. The school had its own milk cows, hogs, and poultry. The students each had duties in relation to the maintenance of the school. We all had the "opportunity" to slop hogs, milk cows, feed the chickens, and work in the dining room. When we finished these duties at school, the majority of the students returned to their homes where they accomplished like duties.

For some reason the population of the village diminished about 1938, and the number of students attending the day school was cut to approximately half of what it had been. One of the teachers was let go. The older Indian people who had volunterred to tell stories, instruct in arts and crafts, and in general accentuate the "Indianness" of the community ceased in their interest. The tents that were erected close to the school grounds, were silently taken up and moved to more distant locations.

One of the male teachers constructed a small golf course in the pasture adjacent to the school grounds, and during fair weather would play golf in the afternoons while his students dilgently applied themselves to the busy work he had assigned in the hot stuffy classrooms. The classrooms were no longer bright and cheerful. A certain drabness took hold. The neatly appearing school grounds also reflected a certain apathy. Trash and rubbish began to accumulate. The milk cows disappeared. The hogs were butchered, and the poultry projects of the 4-H club forgotten. The school garden became the avocation of the school principal. The sounds of music ceased to echo in the building.

By the time I was in the seventh grade the population of the town had diminished to such an extent that only one other boy shared the seventh grade assignments with me. He moved that summer, and left me as the lone eight grade student. By then the Second World War was in effect leaving an absolute minimum in the male population of the community. Young men who had not completed the eighth grade quickly joined the Armed Forces, creating a sense of envy on the part

of those of us who were too young to volunteer. Patriotism was at its apex. The young warriors were honored at the pow-wows and memorial feasts.

As a part of classroom assignments I became a tutor for those younger students that had problems in English and arithmetic. Thus my first educational level ended. I had experienced involvement in the arts and crafts, in taking care of hogs, cows, and poultry, and had received little academic substance in return.

It was with a great deal of apprehension that I embarked on my second level of education.

1943-47

In the Fall of 1943 I entered the Boarding School as a member of a class of 28 freshmen students. It was a new experience being involved in the politics of a boarding school. The favored ones were granted the privilege of living in semi-private rooms. If, while living in one of the semi-private rooms you happened to displease the "adviser", you were relegated to one of the large dormitories. These dormitories were very often so crowded that the beds touched one another. Life at the boarding school was controlled by bells. There was a time to do this and a time to do that. Lines were formed to go to meals and to go to class. Though we did not wear any uniforms, regimentation was in effect.

We had an absolute minimum number of teachers in the high school. Because of the call for man and woman power for the Armed Forces and National Defense occupations, the instructional force of the school was not adequate. We went to school half a day. The other half was applied to a "vocation" or to a housekeeping duty. We worked in the slaughter house, the dairy barn, the kitchen, the bakery, the power house, the farm, the plant management shop, the laundry, on the grounds, in the school offices, or in the dormitories. We were told that we were not only becoming acquainted with various types of vocations, but we were also working for our board and room.

One bright spot was the fervor with which we applied ourselves to athletics. It was our area of achievement. Those of us who happened to apply themselves to academics were rewarded with a banquet every six weeks and an occasional trip to such places as the State Capitol or the fish hatchery.

Art had no place in the curriculum nor did music. I was especially fortunate to have one of the teachers take an interest in the fact that I played the piano. But this interest was pursued only spasmodically.

By the time I had reached my senior year, the class had diminished from the initial twenty-eight to a mere handfull of eight students.

Those of us who graduated that bright Spring day in May of 1947 did not receive any counseling for post-high school involvement. Out of the eight that graduated that day only two of us decided to further engage in academics. Two took advantage of further "vocational" training. Two joined the Armed Forces, and two got married.

Thus I was "ready" to start my third, and probably stormiest level of education. At this time I was becoming aware that I had experienced a different circumstance as far as education was concerned. I was aware that the quality of education for Indian children on the Reservation was not the same as for those who attended public schools. I was aware that day school after day school had been closed. I was aware of the fact that the Boarding School had deteriorated to such an extent that tribal members were concerned because it was to be condemned. I was aware of the fact that very few "Indian" young people who had taken advantage of educational opportunities returned to the "Reservation." And I was aware of the fact that finances for educational advancement were sadly lacking, if you did not have collateral for a Federal or Tribal loan.

1947-56

Having no finances to speak of I took advangate of further training in the Commercial Department at Haskell Institute. Ironically, after completing one semester at Haskell I was advised to seek employment, for I had mastered in one semester the skills in which they provided two years of instruction. I do not intend to make this a boring autobiography, but feel that I have to include each aspect of my life during this level, since they are reflective of the

involvement or lack of involvement of individuals concerned with education for Indians, and in the evolution of my philosophy of Indian Education.

Following the Haskell episode, I entered a short period of employment as a Fiscal Accounting Clerk at my Reservation Agency. It was during this time that I received what I considered my first educational counseling. My supervisor discussed on many occasions the greater opportunities available for individuals with college educations. She, however, was not acquainted with the colleges of South Dakota, and the financial support available to Indian students. Nevertheless the following Fall I entered a small church related college. I was one of three Indian students registered at that particular college. The one thing we had in common was the fact that we had to work to pay our way. During this year I experienced a rather acute sense of discrimination on the part of non-Indians towards the Indian in general. I also experienced the negativism the public held for the educational services of the Bureau of Indian Affairs. Both experiences added to my determination to add to my academic knowledge, and to enter into a profession that would be of help to the Indian.

The following Fall I transferred to the University of Kansas, supporting myself on a working scholarship at Haskell Institute and on the savings I had accumulated. The highlight of this experience was the associations I made while living at Haskell. As a student at the University of Kansas and a resident of Haskell I couldn't help but note the contrast in academic application. Those of us who were attending K.U. were constantly worried about "making it." Whereas the Haskell students appeared to demonstrate the idea that if they couldn't make it in one "vocation," they could change vocations. Many of the students who were attending K.U. succumbed to the socialization process of the Haskell campus and withdrew from the University to enter one of the vocational departments at Haskell. The power of this process was detrimental to most of us, and under its pressure I too withdrew from the University. Instead of entering Haskell as a student I joined the Navy for four years. I had obtained a small loan from the Federal Government, and as soon as my "Agency" found out that I was no longer a student, I was beseiged by adamant requests to repay my loan. I still had a portion of the monies to my credit. While in the Navy I completely repaid the loan, and was informed that I had been one of a very few who had responded to the repayment requests.

The Navy further added to my determination to complete college. I realized that man, as an individual, needs a reaffirmation of faith, and a purpose and goal that relates to others. Part of this realization was my belief that man cannot succeed in life unless he has a mastery of language.

Thus the stage was set for my return to college, the selection of my major, and my ultimate employment as an English teacher in a Bureau of Indian Affairs school. Level Three of my education spanned a period of eight years. Not once during this time did I receive any preparation for what I was to face as a member of the faculty of a Federal School.

1956-65

It seems I was almost immediately confronted with the petty jealousies that exist among Federal employees for varying degress of responsibility. Resentment against authority reigned supreme. Thoughts for improving instruction were at a minimum, or were at best controlled by documents that were received from the Washington Office or from the local education office. Any suggestion from the faculty containing an innovative idea was thoroughly discussed until it became, if it was effected, the idea of someone else. To be credited with something put in effect appeared to be the game that everyone played. Attempts to personalize instruction to meet the needs of individual students were very often "put down" because they were not of the policy governing the organizational structure of the school.

Because of the game "button, button, who has the button," I decided that I would also try for a position of greater responsibility. I was told by one supervisor, "I've heard about you. Just do your job, and don't get too many fingers in too many pies." This so-called supervisory conference further added to my determination to obtain a position that would allow me to permit flexibility in instruction. After serving in various supervisory capacities, I transferred to the Navajo area as a Supervisory teacher in language arts. This was a breath of fresh air. Flexibility and innovation were in vogue. Initial attempts to set up English-as-a-second-Language programs were being piloted. The needs of the students were actually being studied and were being met.

I was invited to be a part of a team to provide instruction for a bi-cultural workshop held on a college campus. With this as an introduction I entered into the fifth level of my educational experience. I continued to serve in the BIA in various administrative capacities in small isolated schools, and at the same time became more involved in what was happening on the national scene in Indian Education.

1965-72

This level of my educational experience has taken me as a special instructor or faculty member to four different institutions of higher education. I became involved with the National Teacher Corps as the Director of an Indian component of the Corps. This too was a breath of fresh air, for again flexibility and innovation were in vogue. A new element was added to the training - sensitivity. Sensitivity training has been questioned. However, I feel that it added greatly to the success of the Teacher Corps Interns interning on the reservations. I was reminded of a statement I once read in a publication of the BIA.[2] ". . . it is essential to preserve respect for the mores of Indian life, while teaching the ways of the white man. Neither is necessarily "better" - familiarity with both is essential to today's Indian youth."

During this era of my educational experience, I have been involved in programs that emphasize flexibility and innovation and sensitivity. This particular era is still in process. for in this era I have embarked on new educational pursuits.

SUMMARY

In reviewing this paper, I repeat the statement made in the introduction - "Education has been a vehicle for cultural change. Education for the American Indian has undergone a series of changes, which are philosophical as well as cultural.

I have attempted to describe the EVOLUTION OF AN INDIAN PHILOSOPHY OF EDUCATION through a narrative of the different educational experiences I have been afforded.

I have referred to the "Meriam Report," and to the indicated need for a change in point of view. This need has always been recognized - but very seldom effectively implemented. To meet this need there has to be an all inclusiveness of those involved. As indicated earlier, I believe that Indian Education may be likened to a play, for if the final production is to please the critics, then the actors will have to learn their parts to perfection. The producers and directors will have to realize that the stars of this monumental drama are the Indian students, and that the instructional personnel are merely the supporting cast. When this realization is effected, only then can we conduct dialogue concerning the content, concept, and methodology related to education for the American Indian student.

In conclusion I believe:

1. There is a need for a change in point of view regarding Indian education and the means for implementation;
2. that an all inclusive involvement (school staff, Indian parents, and Indian students) is necessary in effecting this change;
3. that mastery of language is needed by the Indian students for today's world;
4. that there is a need for innovation, flexibility, and sensitivity on the part of the instructional personnel providing experiences to Indian students;
5. that instruction must start with the Indian child where he is, and not be geared to national norms;
6. that solid academic application is needed in Indian schools;
7. that the staff must put pettiness aside and, for successful Indian education, work with the realization that the STARS are the students and the staff is strictly a supporting cast.

Indian educational institutions must exist for Indian students who want to realize their fullest learning potentials for their own benefit, the benefit of their tribal group, and the benefit of the nation. Such institutions must provide a flexible and diverse program that will present a learning atmosphere that will lend to the development of skills, positive personalities, and sound philosophies of life.

The entire system of such institutions must be evaluated in terms of relevancy for the

students they serve. Development of skills, acquiring of knowledge for such skills, and the development of positive student attitudes, will come when the instruction is realistic and the instructional staff serve as positive catalysts.

FOOTNOTES

[1]Lewis Meriam and Associates, The Problem of Indian Administration (Baltimore, Maryland: The John Hopkins Press, 1928).

[2]Willard W. Beatty, and Associates, Education for Cultural Change (Chilocco, Oklahoma: U.S. Department of Indian Affairs, Bureau of Indian Affairs, 1953).

AN INDIAN PHILOSOPHY OF EDUCATION

Duane E. Schindler

It would be a mistake to conclude that education is a concern foisted on the Indians by white America. According to Brewton Berry, (The American Indian Reader, 1972) as early as 1791, the Seneca tribe petitioned George Washington for teachers. Moreover, Berry noted the establishment of the Cherokee run schools and their successful development to an enrollment of 1,100 by 1852. This writer has noted the importance of education on his home reservation, the Turtle Mountain Reservation in North Dakota. For, in the center of the reservation, Belcourt, North Dakota, nearly half of the people are engaged or employed in some manner with the education system. Accounts of Indians' attachment to education are legion in the treaties and documents recording agreements between Native Americans and Europeans.

Beyond a concern for education, the Indian has shown a desire for education to serve his needs and wants for his progeny. In 1880, an Indian named Brave Bull (The American Indian Reader, 1972) wrote to his daughter who was attending Carlisle Institute. He said that he was trying to be "civilized like the whiteman." Brave Bull confided that he had "dropped all the Indian ways" and "listened to everything the agent told him." He even chided her for asking him to send her moccasins saying he had sent her to Carlisle "to be like a white girl." Although we may not agree with them, this man clearly felt that education should respond to his needs and wants for his child. In 1973, young Indians and their parents complain that white public schools are trying to make young Indians into white Americans. These people demand more Indian studies courses in school curriculums and sensitivity to the unique requirements of Indian education.

Traditionally, it has not been the policy of educational systems serving Indians to listen to Indian people on the matter of their needs. Bearking in 1969, (The American Indian Reader, 1972) noted that researchers have spend millions on various research projects, yet, the projects have ignored Indian scholars as participants. This may account for the revelation by Clark (1972) that the Indian program at Arizona State University assumes that Indian tradition does not have a compelling force for educational achievement. He further stated the goal of the university is to develop this force. It is obvious that someone has not been listening. Chadwick, (Native Americans Today, 1972) noted that according to the Coleman Report there are only minor differences between Indian students and white students in the kinds of courses offered in the schools.

The writer could cite statistics concerning the push-out rate of such schools; however, central to the schools has been the idea that Indian youth must adapt to the systems. It is time that this policy should be reversed. The schools must become cognizant of a philosophy which recognizes those things and ideas that Indians feel are important and necessary.

However, there is really very little that the schools should do that is desired by all Indians in the same way, degree or at the same point in time. What one tribe perceives as a necessity may not be even recognized as a problem by another tribe. Indeed, to some tribes the priority of what is seen as needed places education low on the list of priorities.

Although it may not have the highest priority at all times, the Indian traditionally has seen in education two purposes. First, education exists to transmit values and culture. Although sometimes this meant the transmission of the dominant culture's values, in the present context education does not mean the transmission of the values in the dominant culture. For illustration, until the modern era, young Indians were taught by their elders and peers, those social values and cultural items that were their tribal heritage. Today, many Indians feel that many of the values and cultural items can be taught in the schools. Moreover, these Indians feel the schools have an obligation to teach Indian values and culture. As well as an obligation to teach culture and values to Indian youth, the schools have the further obligation to teach young Indians the skills necessary to survive in the modern time. From the earliest recorded thoughts of Indians, they wanted their children to learn what they thought was necessary for their children to survive in the world.

To this extent, the Indian would say that the school should reflect the desires and needs of the community. According to Bruner (1963) the first object of learning is that it should serve the learner in the future. Indians desire that learning should serve them now–as well as in the future.

If Indian education is to fulfill its twofold purpose as seen by Indians, certain practises must be adopted by schools serving the Indian communities. These practises must be adopted by schools serving the Indian communities. These practises must go beyond tailoring education to the interests and desires of students. That is, beyond adding a few courses in Indian psychology or history to the curriculum and instituting programs of individualized instruction. Indian education must be such that the Indian is able to adapt it to Indian uses much as the Indian now uses technological developments outside the field of education. While such courses may help to achieve this goal and thus alleviate some of the ills apparent in the present systems, by themselves, they will not fulfill the needs of Indian education neither will they correct all of the problems.

Thus is it that the educational structure must be one which can continuously work to correct ills that are presently known and move to correct ills that cannot now be foreseen. John Gardner (1965) called this the self-renewing system. To conceive of another system predestined to failure. For, the problems are so difficult to surmount that only a series of innovations rather than a single solution can correct them.

This writer noted that in Pine Ridge, South Dakota and White Shield, North Dakota when a change of administrators took place in the school systems, educators, students, and community people expected the new administrator to become Mr. Clean–thus to cure all of the ills of the school system. Invariably, instead of Mr. Clean, the administrator turned out to be in reality another in a series of Black Knights. Instead of radical and sweeping measures for change, the people were treated to merely another round of talk and paper. Of course, the administrator was doomed from the beginning. He could not cope with a myriad of problems with one solution of which he was chosen to be a part.

In the course of generations the Indians demonstrated an adjustment unparalleled in the known history of Man. Indians have adjusted to every climate and condition of country from the Arctic to the torrid zones (Washburn, 1964). Their seeming failure to adjust the education systems of this country to their present situation can only be explained if it is understood that Indians have not been allowed until recent years to direct their destiny in education–and only on a limited basis where this has happened.

If this philosophy does not seem extremely unique, perhaps this is because in its many facets, the human condition is not terribly unique. What happens to one race of Man is a part of what can happen to much of mankind. When Alexander the Great asked Diogenes whether he could do anything for the famous teacher, Diogenes replied, "Only stand out of my light." Perhaps the time has come for white America to stand out of the light of Indian Education. Certainly, white America must quickly abandon the idea the Indians should want what white Americans want–and the practise of measuring success or failure in obtaining those things by the degree that Indians evidence adaptability to the white school systems.

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HYPOTHESES NON FINGO

Felix W. White, Jr.

PREFACE

Within the past there have been attempts to bring Indian Education or the Education of Indians to the metered tempo of the dominant society, but there seems to be no way to do it.

I have attempted to put together in this paper my thoughts or philosophy about education for the Indian. As you read this you will no doubt find a variety of different thoughts which may or may not be related. By doing so, you will find that this area of education for the Indian is so vast that there is room to wander.

I hope that this paper will not only provide you with something usefull, but that it will stimulate thought and further investigations on your own.

INTRODUCTION

Even by the title of this paper, one cannot escape the knowledge of the past, be he of any race of this world. Much of the teachings of my race are such that only those who remain simple in mind, heart and life can really know and enjoy what has been handed down.

It will not be the writers intention to state a complete and concise philosophy that does not have room or the desire to grow and expand.

As I start to write my own philosophy of education maybe we should look to see what a warrior of education should have. (my ideal only)

1. Know the history of his people
2. Know how and when to use his bravery
3. Know and understand mercy
4. Know his people and love all children
5. Know and contain himself
6. Know and live the ways of old teachings
7. Know that the silent voices speak wisdom
8. Know that there is more or much more to learn
9. Know that his people are his strength and knowledge.
10. Know that public education for all isn't so
11. Know that no matter how high one goes the ground is his mother for eternity

DEMANDS

An unusual thing happened to me as I sat and thought about how to write my own Indian Philosophy of Education.

I picked up a paper to read and on the very next page there was a picture of an elderly Jewish Rabbi seated, looking at the wailing wall. Somehow I was very impressed with this picture because to me I'm the individual who is seated there. A blank wall which has been the stopping block for the future of my people.

At this point and time there seems to be an end to any advance for Indian people. My problem is such that the education that I have attained so far isn't enough, nor strong enough to push me over this wall. The strength that I need is at the top or may be just on the other side.

Back in the history of my people there was a way to go on, up and over any wall. Today with all the power of the atom, there isn't an Indian equipped to do the job, or do it right. To do it right is to completely eliminate the wall or walls forever. But this wall should be breached now.

Let us look at the difference of the Rabbi and the Indian at this wall. The Rabbi is there because of a pschological need. This I say because it is a pilgrimage of his own choice. An honor for him and his people to visit this wall.

Why visit this wall? This one wall is all that remains of the temple which was built by their King Soloman, this was one of the greatest structures built by the chosen people of God. The Jewish people of today go there to offer prayers and grief to the point of tears for their nation.

The wall we Indians face is the result of two other walls that have channeled us toward the wall which I see now. To our right is the wall of the non-Indian Philosophies of Indian Education. To the left is the wall of the present which refuses to let the Indian gain his subsistance from nature as in the by-gone days.

The primary reason for stating the existence of such a wall, is to bring to the mind of educators the fact that all the knowledge that is gained through our classroom will someday, hopefully, be used as battering rams to knock down walls. With this in mind it is hoped that many of the Indians today will be forced to look ahead and use such a weapon for knocking down walls.

As the reader you are looking into my very own heart and thus you can easily find a person filled with the future, because I'm a father which wants my offspring to have every chance. I'm a teacher who wants others to learn how to learn and to search and develop their ability in any chosen field. Right now I see us standing still or following the dictates of the non-Indian. We have been programmed so long that we have failed to realize that as peers in this society we have rights to step forward and make reforms to aid our young. It must be done because our blood runs deep in the furrows of this nation, and because we have spent our time on the surface of this world and our children will visit the stars.

So with the ltle knowledge that I have to add to this problem of now and tomorrow, I'm

about to add the thoughts which have confronted me from the time I wanted to be a teacher.

REFLECTION

Before any up-dating should begin let us reflect a bit. Our Indian youth looked forward to the time when he was to take the turtle heart, yet he knew and understood it to be very hard and difficult task for an individual to do. This gave him strength to become a man, and courage to take all the following steps towards becoming a man in all respects.

There has been much written and said about the nature of man. This is of all men, not only the Indian, from all this I interpret one basic need of man, survival. Within this term are the skills and methods which are to be used for survival, as an individual, tribe and then a nation.

His struggle to avoid pain and death are primary to man's other needs which seem to be based on social acceptance as a worthy member of his society. It is difficult for human beings to conceive of personal death, and it is equally difficult for us to conceive of a time when our nation, our culture, or our species as a tribe will cease to exist.

Nevertheless, the fact that we know that we as individuals must someday perish does not prevent our attempting to bring as much comfort, security, and happiness into our individual lives as possible, which may or may not be the standard values of the time. Then again by studying ways in which men have died in the past and are dying at present, we attempt to lengthen our individual lifetimes, often quite successfully. Similarly, most of us like to think in terms of maximum longevity for our civilization and for humanity, and we like to look forward to a world in which most people can be reasonably happy and can live securely and freely without pestilence, war, and starvation. We talk about the future with great uncertainty, that great unknown, but for better or worse, our destiny is tied to the future we create by our present decisions. There is no exit, no avenue of retreat and the only alternative open to us is to improve our foresight in coordination with our human values.

Whether or not our civilization survives depends upon whether or not man is able to recognize the problems that have been created, anticipate the problems that will confront him in the future, and devise solutions that can be embraced by society as a whole. This in turn necessitates an understanding of the relationship between man, his natural environment, and his technology.

A person is not only exposed to the contingencies that constitute a culture, he helps to maintain the contigencies, and to the extent that the contingencies induce him to do so the culture is self-perpetuating. Thus, what a given group calls good is a fact; it is what members of the group find reinforcing as the result of their genetic endowment and the natural and social contingencies to which they have been exposed.

Each culture has its own set of goods, and what is good for one culture may not be good for another. Anthropologists have termed this as "cultural relativism" and have often emphasized it as a tolerant alternative to missionary zeal in converting all cultures to a single set of ethical, government, religious, or economic values.

FUNDAMENTAL

I guess the most basic of all problems underlying the education of the American Indian is the failure to understand who, and what an Indian was or is today.

At one time there more than 300 different tribes and each had a language of their own; add this to their intertribal, social, and communal lives that varied greatly from tribe to tribe. Their means of obtaining food, clothing, and shelter were or had to be different in many areas.

This very same Indian(s) was and is being processed through a completely foreign educational mill which is attempting to relieve him of all his past and drag him into the twentieth century while other attempts today are trying to make him more Indian, (AIM - NIYC) at the cost of his own ID.

Many noted educators have put forth the idea that a better student would come from the student (Indian) who was able to firmly understand the old culture. I do agree that some individuals need to have a foundation of this type, but not all. I contend that the individual's own knowledge of his culture background as a race is wonderful. After all, the individual can only use what is necessary to draw upon in developing his own personality. The modern mode of today's life will not permit him to return to the ages.

I have a very great desire to see my people to come of age, and it can only come from the children of today. We are a people who are very hard workers. Today we are called the disadvantaged because we did fall behind.

It would only be fair to say that not all Indians followed the rules set by the elders and that of nature, but I'm sure that the youth of today would like to know or relearn what was some of the guide lines of our people. There are many today that live them as best they can.

I'm going to relate Ernest T. Setons printed Indian's Creed. (1912)

1. While he believed in many gods, he accepted the idea of one Supreme Spirit, who was everywhere all the time; whose help was needed continually, and might be secured by prayer and sacrifice.
2. He believed in the immortality of the soul, and that its future condition was to be determined by its behavior in this life.
3. He reverenced his body as the sacred temple of his spirit; and believed it his duty in all ways to perfect his body that his earthly record might be the better. (We cannot, short of ancient Greece, find his equal in physical perfection.)
4. He believed in the subjection of the body by fasting, whenever it seemed necessary for the absolute domination of the spirit; as when, in some great crisis, that spirit felt the need for better insight.
5. He believed in reverence for his parents, and in old age supported them, even as he expected his children to support him.
6. He believed in the sacredness of property. Theft among Indians was unknown.
7. He believed that the murderer must expiate his crime with his life; that the nearest kin was the proper avenger, but that for accidental manslaughter compensation might be made in goods.
8. He believed in cleanliness of body.
9. He believed in purity of morals.
10. He believed in speaking the truth and nothing but the truth. His promise was absolutely binding. He hated and despised a liar, and held all falsehood to be an abomination.
11. He believed in beautifying all things in his life. He had a song for every occasion a beautiful prayer for every stress. His garments were made beautiful with painted patterns, feathers, and quill-work. He had a dance for every fireside. He has led the world in the making of beautiful baskets, blankets, and canoes; while the decorations he put on lodges, weapons, clothes, dishes, and the dwellings, beds, cradles, or graveboards, were among the countless evidences of his pleasure in the beautiful, as he understood it.
12. He believed in the simple life. He held, first, that land belonged to the tribe, not to the individual; next, that the accumulation of property was the beginning of greed that grew into a monstrous crime.
13. He believed in peace and the sacred obligations of hospitality.
14. He believed that the noblest of virtues was courage, and that, above all other qualities, he worshipped and prayed for. So, also, he believed that the most shameful of crimes was being afraid.
15. He believed that he should so live his life that the fear of death could never enter into his heart; what when the last call came he should put on the paint and honors of a hero going home, then sing his death song and meet the end in triumph.

"If we measure this great pagan by our Ten Commandments, we shall find that he accepted and obeyed them all, but the first and third: that is, he had many lesser gods besides the one Great Spirit, and he knew not the sabbath day of rest. His religious faith, therefore, was much the same as that of the mighty Greeks, before whom all the world of learning bows; not unlike that of many Christians and several stages higher than that of the Huxley and other modern schools of materialism."

All the above things may have been of the earliest times, but we today are faced with the present, and the present demands the major aims of education generally subscribed to in America today encompasses the three areas of (1) individual development, (2) vocational preparation, and (3) citizenship.

WHAT OF NOW

Today's students will be living their adult lives and working in the last quarter of this century. Consequently in the face of rapid and world wide change, it is the business of education to help students imagine, understand, create, and evaluate their future, so that their life styles, competencies and values permit them to adapt to and rationally control their worlds.

The problem of the individual and the group is still the major problem of present-day educational thinking. Public schools have been set up by society and are supported by means of taxes. This in effect has said that society recognizes the necessity of education for its preservation. Further, society has designated what shall be taught in these schools. Teachers are certified by society, and must meet certain standards set by society.

All of these factors indicate that society has a major interest in education. Therefore, there are many who argue that the fundamental purpose of education is to train and mold individuals into service to the state. The whole totalitarian educational system in the twentieth century dictatorships is of this nature. Education is controlled completely by the state and no one is permitted to do or teach anything except that which will contribute to the building of citizens who will devotely serve the state and be obedient to the will of the ruler.

But educators in the democratic countries see the danger of destroying the individuality of children. They feel that so far as the individual is permitted to grow according to his nature and to deviate from the group, he is able to make a contribution to the group that will further group progress.

The school is not just a social institution; it is also an "individual institution," i.e., an institution for individuals although one of the major functions seems to be to recreate in each individual the beliefs, outlooks, behaviors, and preferences of the society which it serves. To do this effectively and efficiently we in America have insisted by compulsory attendance laws that all our youngsters participate in this activity.

Could we be restraining the development of our youngsters by not allowing them more choices about their lives? For the fact of the matter is that whether you ask to be born or not, here you are, present in the world, committed to the responsibility for your own life. It is not too early to suggest that boys and girls, as they grow up and go to school, might be better inducted into a kind of open-ended world than into the ready-built, card-house worlds our traditional educational programs would have them know.

What I am trying to say is simply that the schools must direct its attention to the release of the human self, to the involvement of the child in personal decisions and moral judgments to a far greater degree than he does at present. He seems to be too enmeshed in peer-group response to discover that he is there himself as one of the peers.

The student of the future will need flexible attitudes and techniques. He will need to know more about the sources and reliability of information than about detailed content; he will need to know more about techniques for retrieving information and synthesizing it in problem-solving context. While retaining the respect for creative ideas, he will need sound critical judgment, based on semantic as well as logical insight. He will need to become aware of the full range of individual differences, developing a working tolerance and respect for such differences as a part of his development of maximally effectively interpersonal and communicative skills.

RECOMMENDATIONS

In thinking about the students of the present and those of the future, I tend to lean to a broad general educational foundation with emphasis on students finding out their individual differences, interests, and capabilities without coercion of grades, peers, and threats of failure. I personally don't believe there is such a thing as failure in education.

The three educational aims, individual development, vocational preparation, and citizenship, should all run concurrently. My definition of citizenship is broader than Webster's as being a citizen of a state; a civilian. In any social group, peer group, or family, the same basics of citizenship are at work and can be developed at a very early age. As the student develops his

capacities in response to his interests, a natural selection of a general vocational endeavor should be apparent if we will get off that dodge of not knowing the exact job we are in preparation for. Civilization would never have spread if adventurers had first demanded complete and accurate maps. Of course, a knowledge of fathoms is of little use if the seas are so stormy that one cannot control one's course. In that case, one lashes oneself to the mast and starts praying. But where a knowledge of risks and some degree of control are possible, critical judgment is required to chart and follow the course.

When we break content matter into parts for sequential learning blocks, too often these parts are never really related to the whole again except in abstract terms that have little relevance to the learner. Now you can see how society really prescribes when and what a student should know.

Dr. Sidney Marland,[1] U.S. Deputy Commissioner of Education, addressed himself to what he defines as "Career Education" in which students may exit and return as their needs dictate, at least from the ages of fourteen and up. He feels that dropout is not a good label and would not be used if there was an opportunity to return with dignity. This indicates to me that learning is a continuous process based upon individual needs and adaptive to changing needs of a society and world.

On the basis of my understanding of the aims of education, I am recommending the following:

1. Abolishment of the compulsory attendance laws for all children.
2. Redesignment of school context to include what we term a vocational education into the exploratory curriculum.
3. Activities such as participation in sports not be contingent upon any degree of proficiency in any academic subject. For individual development and vocations, sports have always been as much a part of academics as what goes on inside a classroom and in this age of technology, more leisure time, and the possibility of a high paying and satisfying career, sports might just be more important than what goes on in a lot of classes or courses designed to meet the aims of education.
4. With the development of and acceptance of advanced standing exams and entrance exams for advanced studies, I really see no more need for the high school diploma. A transcript of content matter undertaken and the instructors narrative evaluation of his perception of gained knowledge for applicability, formulated in conjunction with the students evaluation of his interest and capabilities, would be much more valid, have more meaning and would be more useful to present to a prospective employer or an institution of higher learning than any set of grades no matter if they were of the highest marks or not. (Maybe the diploma presentation and the graduation ceremony is a holdover of the puberty rites and serves the function of saying to the individual that "now you know all the inner secrets of society and you are now ready to accept adult responsibility in that society".) What about all those other students who were never officially accepted?
5. A better system of local control be devised than the current method to insure a better quality of membership of Boards of Education. Education leaders must be knowledgable and aware of recent educational research findings, innovations and experimental concepts to improve existing conditions, and to respond intelligently to universal changes. Leaders of the future will have to be well-informed and well-balanced individuals who have been trained to see the world as a place where destinies are interlocked.

Hopefully the Indian and Education will blend as the earth and the Giant Red Wood. There is no great sound nor are there flashing lights when the first sprout took root. This is the beginning of a process which is long over due, and has many new and important roots to form.

Growth is silent, true strength is silent and the Indian has been kept silent, and so there is room for all kinds of development to take place. Indian Philosophy of Education is born anew. The only direction is up after the roots have taken place in our educational systems.

FOOTNOTES

[1]Editors, "New Ideas for Better Schools", U.S. News and World Report, Nov. 1, 1971, V. 71, pp. 80-90.

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MY PHILOSOPHY OF INDIAN EDUCATION

Bill Pike

My philosophy on Indian Education is that is should be just that, Indian Education, instead of non-Indian education wrapped up in a new package with a different colored ribbon and passed off as Indian Education. This is not to say that the Indian people should become separatists and not learn the things from non-Indian education which are needed in order to make a living today. The buffalo is gone and the non-Indian is here to stay, but the non-Indian does not need to package what he believes the Indian needs to know and present it as Indian Education. No, it should be up to the Indian people themselves to decide what they want their children to learn from the Indian World and from the non-Indian World if there, indeed, is a difference. This does not mean that all non-Indian teachers should leave the Indian school and all Indian teachers should be hired, but the Indian people should have at least as much to say about what the schools teach their children as the non-Indian parents have to say about what their children are being taught. Indian Education as a way of life is one of the oldest types of education in the world or at least in North America. Many people today think that Indian Education is relatively a new field, but Indian Wisdom was teaching and dictating the important things in life to the Indian youth thousands of years before the non-Indians came to North America. It was teaching him in a way which would make him a happy, useful, and important individual.

The Indian youth of the pre non-Indian days was taught in the natural classroom of nature and he would spend the rest of his life in that classroom. So, education and living in general were not separated. A person never graduated and his first day of school was the day he was born. There was a point where his childhood education reached a climax and his adult education began. This was dictated by the customs of his particular tribe. Most of the Plains Indian tribes had some form of the vision quest where in many ways he terminated childhood and began adulthood almost instantly. Old men were highly respected because they had been at the educational process much longer than the younger men. However, when the young man had completed his vision quest, he became recognized as a man and his work carried some weight in the meetings of the other men. Generally, the amount of weight his word carried was directly connected to the age and amount of experience the young person had had. It seems to me that this respect for what the older people feel is important, should give a great deal of weight to what ever we finally come up with as quote, "Indian Education."

There are many ways that people learn. They learn from their parents to begin with and as time goes on they learn from other children in their family, peers, their environment, and later educational systems. On anything we call learning, there are many variables working. Some of these are regional, racial, cultural, sex of the person, and many other origins of variables. In most progressive classrooms of today these variables are noted and worked with. In my experience with Indian Education of the past fifteen years or so, as a teacher, I had the feeling that in most classrooms these differences in most part were ignored and the Indian student was expected to study and react the same to the materials which were presented to non-Indian students. This may be necessary, that the Indian student need study the same material, but he should also be allowed to react to it in a manner which is his unique need or opinion of the material. He should also have the privilege of studying other material which he feels he needs to fulfill his own desires as to what he wants to do or be in this life which is uniquely his own.

During the time before the Indian child goes to school, many times he is taught in the Indian way of learning by doing by his parents and grandparents. He learns to make his own decisions from a combination of listening to the advice of older people and a trial and error system of learning by doing. During this period of his life, he feels happy and fulfilled by feeling the joy and self-worth of accomplishment. If at that time he could go on learning in the same way, he would grow into a happy and fulfilled adult. That is not what happens, though. Instead he enters school and supposedly a bright new learning situation, and in many cases has the joyful learning, he has experienced outside of the school, put down and squelched by the rigid timing and regimented classroom environment. As I already pointed out, in most of the progressive classrooms today, they make use of the different variables which are the determining factors as to whether a child learn or not. My philosophy of Indian Education is that we rework the school systems to the point of putting joy back in the learning process for Indian children. Except for the overworked myth that the quiet, orderly classroom provides the best learning environment, I

can see no real reason why Indian Education cannot revert to the time proven, joy-filled, Indian method of teaching Indian children in the classroom. Of course you aren't going to teach them to hunt buffalo or track a deer except as a cultural hobby, but good teaching techniques using the learn by doing and hands on methods of Indian ancestry can be employed to teach the 3 R's if that is what it is deemed necessary to teach.

I do believe that involved in any school where there are Indian students and even in schools where there are no Indian students, there should be Indian Studies courses where true understanding of the American Indian can be presented. Since there is no real example of a composite American Indian, these courses should be presented from a local tribal point of view. For example, schools on the Pine Ridge Reservation and all the bordering schools such as: Martin, South Dakota; Gordon, Nebraska; Hot Springs, South Dakota, and all other schools surrounding that reservation, should learn Oglala Lakota True History as well as we can determine it. This is the only way that there will ever be any hope of resolving racial barriers and prejudices. When mutual understanding and acceptance is reached between the Indian and non-Indian, then true social justice can actually become a reality. This is not a one way street of teaching the non-Indian that Indians are useful and honorable human beings, but Indians too, must study human relations to the point of realizing that all non-Indians are not out to get them and that non-Indians, too, are useful and honorable human beings. I guess at this point we should also acknowledge the fact that no group of people are perfect and there are both Indians and non-Indians who are probably neither useful nor honorable. I guess there should be racial understanding of both strengths and weaknesses in order to see each other in the proper perspective.

The more I read and study on it, the more confused I am on whether Indian teachers for Indian students are the answer. There was a time when I thought that possibility was the most logical, but I have talked to a great many Indian people who believe that that would make the Indians separatists and instead of promoting understanding between the cultures, it would only widen the barriers. I don't know what to think of that for sure, but I do believe that there should be an equal number of Indian teachers, if not a majority in the Indian school. Although there are many more of the people getting the necessary training to qualify for the teaching jobs, it will probably be quite awhile yet before there would be enough Indian teachers to fill the teaching jobs in the Indian schools. At least in the big cities where there are large numbers of Indian children going to the schools and in the reservation border-towns where many Indian children are represented, there should be Indian teachers and counselors who could influence to some extent the treatment of the Indian children.

I feel that Indian School Boards and Johnson-O'Malley Advisory Boards have done a great deal in helping change some of the sterile and unproductive education that has historically caused a sixty or more percent drop-out rate of Indian students prior to graduating from high school. Many times these boards wield a great deal of influence even though they have only an advisory capacity. I believe that this is very valuable not only from the standpoint of getting the non-Indian educators to look at the Indian idea of education, but probably has as much or more value in the fact that it gets local Indian people involved in the educational process in the schools their children attend. Indian people are more liable to express their opinions to other Indian people who are on these boards in a constructive way than they would to an all non-Indian School Board. Many times when social injustices exist, the Indian people hesitate to come forward to a non-Indian School Board until things are so bad that they come with deep anger and confrontation results causing hard feelings and scars that take a long time to heal. With the Indian School Boards and Advisory Boards, these problems can be brought out and settled in a peaceful manner before they become a festering sore.

The main objective, in my opinion, that has to be met are giving these boards from among the Indian people more power and influence in selecting teaching staff and curriculum for the schools Indian children must attend. The administrative power should be contained in the school board comprised of Indian people instead of with a career administrator selected by the Bureau of Indian Affairs or a non-Indian School Board. They should be able to hire their own administrator and then hold him responsible to the dictates of the community as to what comprises Indian Education in that community. In this way the good advice from the old people of the community can be utilized in producing a type of education which will be more acceptable to the community. Then the parental support of education which will become greater, they in

turn will influence the children to want to learn which will cause greater satisfaction in the teacher's feeling of self-worth and this snowball effect should cause a much happier school environment. Then in a happier school environment, real learning of either Indian or non-Indian origin should take place in our schools. I feel that some real inroads have been made in the last four or five years in this area and if we can keep that trend moving toward more Indian control of the school systems, we should reach at least partially the ideal situation I have been describing.

Even though there is still much non-Indian influence in the Indian School, it is no excuse for the Indian people to sit back and not do anything to influence how their children are being taught. Indian teacher-aides and Indian counselor-aides who are in the schools, not to mention the Indian teachers who are in the schools now, have a lot of influence in helping plan study programs. Why not plan Indian Studies which will make use of the Indian Wisdom that is available to the schools now. Many non-Indians teachers would be happy to teach some type of Indian Studies, but many of them feel unqualified to do so. In this way the teacher's aide who is Indian becomes invaluable as a resource person in helping that teacher find and practice a variety of Indian Cultural training. By asking of some of the old people who would be willing to come and speak to their classes, much cultural training could take place. By getting these ideas from the old people, then the aides and the teacher could plan a great deal of interesting cultural experiences around the things that the resource person had told them about.

Having an adult Indian in the classroom would indeed be an ideal situation, as the teacher aide situation I mentioned, but even though there is no Indian teacher's aide in the classroom, it still does not give the Indian people any excuse to sit back and not do anything to influence the things their children are being taught. There is another way that an adult can be present in the classroom. That is by parental visitations to the classroom. In my years of teaching, I have still to meet my first teacher who would not be happy to have a parent visit the classroom and even if they did not want that visitation, the law allows for parents to visit the classrooms of their children. By using a little community organization, parents could take turns visiting the classroom and in many cases they could be the ones to help the teacher get some type of Indian Studies program started in their schools. Kindly suggestions would probably do a great deal more good than confrontation and then the teacher would also feel good about the relationship and the children would benefit from the relaxed parent-teacher relationship. The parental support of education would influence the children and again you would have a snowballing effect of increasing and effectiveness and practical good which education can give both individuals and communities. Besides that even though you might have a non-Indian teacher, the actual education which would be taking place would in some part be what we could call Indian Education by Indians.

Because of the lack of Indian Education by Indians in our school today, we have an ugly beast I call the failure orientation. I probably took the words from a great and outspoken writer on failure orientation, Dr. Glasser. Anyway it exists within our Indian Schools in a strange way. In many cases, the children who are failure oriented have never failed a single grade in school and in some cases have never received an "F" on their report card. This does not mean, however, that they have not failed in school. Almost daily they have failure experiences either in being allowed to go on to harder and harder material when they don't understand the basics or in the exact opposite of being held day after day on simple basic because the teacher has too low of an expectation of these Indian children. Somehow we have to rid ourselves of these two hideous monsters which make failures out of our Indian children, the monster of social promotion and the monster of low expectation. I believe that only when the Indian people become more and more involved in the education of their children will a realistic expectation of the Indian child's potential become part of an honest "Indian Education." It has been my experience that when an Indian Studies program is a part of the curriculum that the effect of these two monsters are then minimized at least.

When I have expounded on this theory of failure orientation given to the Indian children in our schools today, I am often challenged that the Indian parents many times are satisfied with allowing their children to be passed socially or are at least satisfied in allowing the schools to make the decisions. I don't believe that is in the least true. I believe that Indian parents are indeed very much interested in their children gaining the most benefit available when they spend so much of their time in the educational setting. Another thing we have to keep in mind is that these parents are also victims of the exact same school system that their children are now being exposed to. Only in the parent's days it may have been even worse, because there was a prevalent

notion a few years ago that Indian children were capable of doing only menial tasks and that only exceptional ones were even remotely capable of going on to college or doing any kind of administrative or white-collared job. Why shouldn't they have screwed up ideas of the benefit that education has to play in their lives. Remember, also, that many of the parents are part of the sixty percent drop-out group who have also failed in the school setting.

The tribal councils have been deeply interested in education, but pressing problems of economic and other social natures have taken so much of their time that they have not really become involved in education. They have become content to let the so called "expert" in education worry about the problem of education. I think this is very sad because these "experts" in most cases, have had very little understanding of Indians or Indian Education. Because of this, they have given the Indian non-Indian Education as the cure all and have overlooked all of the beautiful, time-tested things that belong in Indian Education, as not being worth teaching or not being able to teach it and have been unwilling to ask the older Indian in to teach these Indian things. We need this Indianness in Indian Education.

In conclusion, I believe that Indian Education should be in the hands of Indian people, that educational variables (such as culture) should be recognized in the Indian schools, that time tested Indian teaching methods (such as "learn by doing"), be used in the Indian schools, that local Indian History and Culture be taught in the Indian schools, that there should be more Indian faculty on the Indian school staff, that Indian School Boards be given more power in selecting administration and staff for their schools, more adult Indians get involved in the classroom, (if this be either teacher-aides or parents), that local tribal councils and other Indian groups within the community get involved in Indian Education, and finally, that the two hideous monsters of social promotion and low expectation be put to death immediately or as soon as possible.

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Others who have helped shape my Philosophy of Indian Education are my father, Gordon L. Pike, Henry Big Crow, Johnny Never Missed A Shot, Joe Kills Enemy, and many others on both the Pine Ridge and Rosebud Reservations when I was a small boy, and many others from all the South Dakota Reservations and Reservations from all the Neighboring States since I grew up.

A PHILOSOPHY OF INDIAN PEOPLE

John F. Williams

This writer perceives philosophy as an accumulation of beliefs resulting from experiences within a given environment. Changes in philosophy occur by modifying ones environment or moving one to a different environment. If neither occurs, one's philosophy tends to remain static. This writer's philosophy particular to Indian people has been significantly altered in recent years due to a series of environmental changes. As recently as five years ago I believed the deterioration of Indian culture and its negative effects was primarily due to "poor" education and that "good" education could rectify the situation. This tends to restrict and over-simplify the condition when the totality of a reservation is viewed. The Bureau of Indian Affairs, Department of Interior, Public Health Service, local and state governments, religious and private entrepreneurs have contributed markedly to the process of cultural deterioration as well as encouraging a dependency relationship. If education would have emphasized the value and necessity of retaining Indian culture, the above agencies may have responded similarly. The crux of the matter is simply that these agencies including education were and are primarily unresponsive to the restoration of the Native American culture. I think it is at this point that my philosophy of Indian people begins and can be summarized as follows:

> Indian people have an intrinsic right to be autonomous.
>
> The persons best able to restore, develop, and implement programs consistent with their respective cultural, educational, governmental, social, religious and economic needs are Indian people.

Autonomy will begin when tribal officials petition state governments for legal recognition of their respective reservation boundries. A few tribes have initiated such action as a result of Federal Revenue sharing. Tribes will also have to petition the Federal Government to retrocede under the 1968 Civil Rights Act. Retrocession under this Act transfers all state civil and criminal jurisdiction of Indian people within a given reservation to the Federal Government. This possibility has recently been enhanced by the 8th Circuit Court of Appeals decision that ruled the Sisseton Reservation as Indian Country and exclusive of state jurisdiction. These actions will clarify the tribes legal status regarding their relationship with local, state, and Federal governments.

Acquisition of funds necessary to establish a tribal economic base is possible by employing the contractual procedures outlined in the proposed 1972 Indian Self-Determination Act. This Act extends to tribes the privilege of direct fund contracting from Federal agencies for the procurement of services. The psychological factor of direct Federal control is removed. The dominant society will maintain peripheral control which is so important to them. Never the less both groups have an opportunity to develop a harmonious relationship without domination by either.

> The persons best able to restore, develop, and implement programs consistent with their respective cultural, educational, governmental, social, religious, and economical needs are Indian people.

Evidence supporting this segment of philosophy was the War on Poverty. This program was designed to encourage and stimulate the decision making process of individuals and groups. Emphasis was placed on local participation and their ability to solve their own problems. As Indian people residing on reservations had not previously participated in a program such as this, the general expectations of success were not high. However, by the end of the third year reservation Indian people had surpassed even the Office of Economic Opportunities expectations in community development, individual leadership, work habits and responsibilities and group problem solving. Agencies charged with the responsibility for stimulating the economic base of reservations tended to disregard the entire OEO thrust. This came to be the deterrent for achievement of self-determination by reservation Indian people. The final blow fell in December of 1972 when the current Administration elected to discontinue the Economic Opportunity program.

At the height of the Economic Opportunity Program residents of the reservation were actively developing plans to restore their economy by effectively utilizing the decision making process. An atmosphere of independence and excitement prevailed which was one of the more important contributions made by the War on Poverty. It was the first time most of the reservation Indian people had ever had an opportunity to function autonomously. Of greater significance was the fact that these people could and did function momentarily independent of the dominant societies influence. This will not be quickly forgotten by Indian people residing on reservations.

Effects of the Indian peoples desire to achieve autonomy are demonstrated both on and off reservations. Reservation programs that were previously obscure to Indian people, now find their existence dependent upon counsel and participation by these very people. Indian Parent Advisory Councils direct the focus of early childhood developmental programs. Johnson O'Malley Indian Advisory groups recommend programming and expenditures of Johnson O'Malley Funds. Employment of Indian professionals and para-professionals is frequently a prerequiste in the procurement of Federal programs. Local program administration being discharged by Indians in lieu of non-Indians is rapidly increasing. Indian culture is being exemplified in the reservation schools through curriculums depicting their history, culture, crafts, customs, and religion. The observance of Indian Awareness week is becoming a major part of many reservation schools. Traditional Indian religious beliefs and practices are gaining prominance with their contemporary counter-parts. Thus many activities on reservations are focusing on the restoration of Indian culture which is such a vital ingredient to the realization of autonomy.

Off reservation programs that compliment Indian cultural restoration are equally pronounced. Higher education has implemented programs of training for teachers, counselors, administrators, education specialists, and para-professionals focusing on Indian culture, psychology, history, religion, and art. The content required of these curriculums has stimulated research that had previously been neglected. These efforts have provided the opportunity for Indian and non-Indian educators to enhance their knowledge, compentencies, awareness, and appreciation in their future educational endeavors. Exemplification of these programs are higher education Indian major and minor course concentrations, Center Satallite, Education Professional Development, Upward Bound and Indian research and publications. The legal and medical professions are complementing these efforts by instituting programs of training for Indian lawyers, doctors, dentists, and medical para-professionals.

Indian autonomy has been recognized nation wide and is reflected in President Nixon's 1970 Indian-Self-Determination speech, the proposed Indian-Self-Determination Act and the Indian Education Act of 1972, the establishment of "Indian Desks" in all major Federal agencies since 1966, the reorganization of the Department of Interior that elevated the "Commissioner of Indian Affairs" to an Assistant Secretary's level, the 1968 Civil Rights Act, and the Administrations recognition and encouragement of such organizations as the National Committee for Indian Opportunities and The National Tribal Chairmans Association.

Trends of programs and activities at the local and national level indicate a move toward Indian autonomy (self-determination). Attainment of this goal will require the sharing of responsibility by both Indians and non-Indians. The question thus becomes "Are they ready?" It is this writer's contention that the time for Indian autonomy has come and that both groups involved are not only ready but very capable of sharing the responsibilities necessary to make Indian autonomy a reality.

A PHILOSOPHY OF THE EDUCATION AND COUNSELING OF THE INDIAN STUDENT

George V. Renville

There is no one way to counsel with the Indian student but rather ways to counsel the Indian student. The counselor should have courses on Theories, Philosophy, Counseling Pre-Practicum, Counseling Practicum, Internship, Group Counseling, Counseling Supervision Practicum and a knowledge of his Indian clients heritage, language and values, all of which are offered at the University of South Dakota in Graduate School.

Too often, counseling theorists have changed the terminology of their method of technique for the express purpose of selling books. The counselor must learn to do critical reading of theories, philosophy and values not merely to memorize but to become a competent counselor by adopting ideas from the courses and having them become an extension of his life. Reality Therapy, Gestalt Therapy, Transactional Analysis. . . all stress the fact that involvement is necessary. . . and that people do have some control over their behavior. Listed below are some theories which I believe can be used in counseling the Indian student.

I'm O.K. - Your're O.K. by Thomas Harris

Dr. Harris uses Transactional analysis. A method which puts responsibility on the individual for what appens in the future regardless of his past experiences.

T.A. lists three active elements in a persons make up: the Parent, Adult, and Child. The Parent is the don'ts and a few do's from a person's earliest years. The Child is spontaneous emotion. The Adult is a computer which makes decisions based on data from experience. Dr. Harris states that there are four life positions.

1. I'm not O.K. - You're O.K. (Fear)
2. I'm not O.K. - You're Not O.K. (Despair)
3. I'm O.K. - You're Not O.K. (Anger)
4. I'm O.K. - You're O.K. (Health)

Dr. Harris states that most people unconsciously operate from the I'm not O.K. - You're O.K. position which he states is the anxious dependency of the immature. We can take different positions about ourselves and others.[1]

Reason and Emotion in Psychotherapy by Albert Ellis.

Irrational ideas which cause disturbances:

1. The idea that it is an absolute necessity for a person to be loved or approved by every significant other person in his community.
2. The idea that one should be thoroughly competent, adequate, and achieving in all possible respects if one is to consider oneself worthwhile.
3. The idea that certain people are bad, wicked, or villanious and that they should be severely blamed and punished for their villainy.
4. The idea that it is awful and catastrophic when things are not the way one would very much like them to be.
5. The idea that people's unhappiness is externally caused and that people have little or no ability to control their sorrows and disturbances.
6. The idea that if something is or may be dangerous or fearsom one should be terribly concerned about it and should keep dwelling on the possibility of its occuring.
7. The idea that it is easier to avoid than to face certain life difficulties and self-responsibilities.
8. The idea that one should be dependent on others and needs someone stronger than oneself on whom to rely.
9. The idea that one's past history is an all-important determiner of one's present behavior and that because something once strongly affected one's life, it should indefinitely have a similar affect.
10. The idea that one should become quite upset over other people's problems and disturbances.
11. The idea that there is invariably a right, precise, and perfect solution to a person's problems and that it is catastrophic if this perfect solution is not found.

Reality Therapy and Schools Without Failure

1. Build for a "Success Identity" set up tasks which insure success. . . Make decisions. . . Solve problems.
2. Become actively involved.
3. Teach students to think (not only memorize).
4. Get rid of the right answer theory (there are many ways to solve problems).
5. Make the material relevant.
6. Get away from evaluations and all-alike grouping of students. We must help students (and their parents to see where they are).
   a. Write out an Educational Plan.
   b. Check off when accomplished.
   c. Show parents.

Reality Therapy

1. Involve yourself (friendly-honestly) with client.
2. Avoid dwelling on the past (Don't ask, How are you feeling? but, What are you doing?)
3. Encourage client to examine his present behavior which is hurting him.
4. Work out a new plan of behavior.
5. Commit the client to the new plan. Do not do it for them and don't take excuses when it's not done.
6. Avoid punishment - rejection, sarcasm, ridicule.

Man's Search for Meaning by Victor Frankl

This writing contains the basic concepts of Logotherapy. Briefly, Logotherapy seeks to bring to the counselee's awareness the unconscious spiritual factor of his personality. . . Man can decide what shall become of himself, and he is capable of rising above the psychological, sociological and biological. . . (He can rise above instincts - environment - and dispositions.) In brief, man can decide on his existence.

Love is the highest goal a person can have. In fact, man's whole salvation is through love.

Dr. Frankl describes man's existential frustrations as his awareness that life is meaningless, and he is haunted by inner emptiness and boredom.

Men compensate by this meaninglessness and boredom by constantly seeking power and/or pleasure.

Man's Search for Meaning will lead (often) to tension rather than consolation or equilibrium. This tension is necessary for mental health.

Reality Therapy, Logotherapy, T.A., and Rational Emotive Therapy all emphasize the significant and unique role each person has regarding his life (goals, responsibilities, attitudes, etc.). To me this represents a better position than those philosophies and therapies which totally subjugate man to such events and realities as the subconscious, unconscious, the moon, zodiac, Gods, the treatment by his parents, etc., etc., etc.,

I believe that the Indians main obstacle in this goal and in the goal of self-determination is the testing industry and people who are supportive of tests and the search for a culture free test. F.L. Goodenough withdrew her claim of a culture free test. "Considering all the evidence thus far described, it is clear that cultural differences do appear to a greater or less extent in the drawings of children. The present writers would like to express the opinion that the search for a culture-free test. . . is illusory and that the naive assumption that mere freedom from verbal requirements renders a test equally suitable for all groups is no longer tenable."[2]

John Holt in this book The Underachieving School states the following about The Tyranny of Testing. "At best, testing does more harm than good; at worst, it hinders, distorts, and corrupts the learning process". . . 'Our chief concern should not be to improve testing but to find ways to eliminate it."[3]

The I.T.E.D. has been an obstale to Indian Education because teachers are often evaluated on this test and when they are being evaluated on American History & Government they aren't as concerned about teaching Indian students their history, culture and values.

The same would apply to the ACT which perpetuates the myth that all high school students must go to college, whereas, the Department of Labor has predicted that by 1980, 80% of the occupations available will not require a college degree. While working at an Educational Institution for the Bureau of Indian Affairs it was common to hear teachers complain about a

"Counselor" who was continually post-testing and pre-testing their students and they had fears that he was evaluating them. In defense of this counselor he was primarily testing and post-testing in order to get money from the Office of Education to help support a school system which was attempting to exist on a budget it had been operating on for the past five years.

While doing an Internship for my M.A. in Guidance & Counseling at Flandreau Indian School, Flandreau, South Dakota I did research with Social Services at F.I.S. and my abstract was as follows.

"At Flandreau Indian High School (for the academic year 1970-71) what is the difference on the Psychotic Sub Score of the Tennessee Self Concept Scale among those students who remained in school and those who left school?"

This study hopes to identify potential drop-outs as a target group for counseling.

The subjects used in this research are at least one-fourth or more degree Indian blood and come from a nine state area.

In the fall of 1970-71 school year the Tennessee Self Concept Scale was administered to 298 students of which 105 failed to complete the school year. I tested the null hypothesis that the means of the students at alpha level .05 who dropped out of school at Flandreau Indian School and those who remained in school during the 1970-71 school year were the same and retained the null hypothesis".

Needless to say, with the assistance from the School Psychologist and his tests which were made available to me for my research I helped eliminate one test which had been "Used" on Indian students. Is there a need for a study on who profits from tests, the Indian client or the test makers? The only test which I found helpful in counseling with Indian students was the GATB which if given to students who desire to take it can be very helpful in careers and/or vocational counseling.

For the counselor who is willing to be an advocate for students he can get some strategies for change from The Soft Revolution by Neil Postman & Charles Weingartner.

You use your adversary's strength against him is the principle of the Soft Revolution. The Soft Revolution, also states that when you think a person is wrong that you don't tell him so, but rather have alternative solutions to suggest and don't go over a persons head unless forced into it. In alternatives suggested use language the teacher likes to hear. (Evaluation, Experiment, Progress, Inquiry, Initiative, Motivation). Make it appear that the alternative is to help them learn. Don't increase paper work. In supporting your alternative make reference to the Encyclopedia of Educational Research. The authors state that if change is going to come in education that the agents will be students. They also assume that a revolution won't be successful without allies.

I believe the Soft approach may or may not work depending on how deeply the emotions and attitudes are embedded.

The following is a questionnaire which was administered to 120 High School Freshmen Indian Students from 12 states and over 36 tribal reservations on what Indian students liked most and least about counselors and how the students felt that counselors could be of more help to students.

WHAT DO YOU LIKE MOST ABOUT COUNSELORS?

Help you with any problem, help when you're in trouble, willing to help and they help you. (53)

Can find out your capabilities. (2)

They know what they are doing. (1)

Help with job information. (1)

Help you get acquainted with this school. (1)

Understanding and easy to get along with. (9)

You can talk to them without worrying about them telling anyone. (1)

Help you decide your future. (1)

Made me change my mind about something. (1)

They help you understand yourself better. (2)

They are nice and alright. (2)

O.K. (2)

They listen. (1)

Give more advice than others. (1)

Can trust them. (2)

They are good talkers. (1)

They can do good. (1)

They talk to the class. (1)

You can talk to them anytime. (5)

Can talk to them without getting scared. (1)

Pretty good. (2)

They answer hard questions. (2)

They are always available. (2)

Get to know them. (1)

Making money. (1)

Never went to see one. (6)

Don't know any. (7)

Don't know. (6)

Nothing. (5)

WHAT DO YOU LIKE LEAST ABOUT COUNSELORS?

Nothing. (36)

Don't know. (12)

Ask questions. (3)

They ask personal questions. (2)

Too nosey. (1)

Talk too much about your problems. (1)

Too bossy sometimes. (1)

Not serious sometimes. (1)

Preach too much. (1)

Don't speak up at meetings. (1)

When they can't help you solve your problems. (1)

When they grouch around and don't listen. (1)

On the fight one day and nice the next. (1)

Too lazy to tell us things we want to know. (1)

Some are mean toward you when you get in any trouble. (1)

Some ignore students. (1)

They hardly have time to speak to students. (1)

They get too serious. (1)

Tell about skipping. (1)

When they disagree they say they don't want to argue. (1)

When mean and unfair. (2)

They don't try to help you. (1)

Give you a long speech. (1)

They don't let you know who they are. (1)

Don't help you. (2)

Shouldn't make any rules. (1)

Talk to class and ask problems. (1)

Talk about careers. (1)

Only know one and he's alright. (1)

Everything is nice about them. (1)

They are O.K. (2)

I like them very much. (1)

They are very busy, but it is to be expected. (1)

No comment. (1)

Listen better. (1)

HOW CAN COUNSELORS BE OF MORE HELP?

Talk to us and try to help us. (11)

Understand. (9)

Problem solving. (7)

Listening. (4)

I think they are doing their best. (5)

Spend more time with students. (4)

Knowing where to see a counselor. (3)

Give suggestions. (2)

They can tell you what's best for you. (2)

Take the place of our parents. (1)

Changing your classes. (2)

Help understand mistakes. (1)

If you could see them more often. (1)

Help when someone is trying to gang up on you. (1)

Confidential. (1)

Don't talk too much. (1)

Being more interested. (1)

They show us they care about us. (1)

Getting to the point of things. (1)

See everyone by appointments. (1)

Do more than listen. (1)

Listen and not give advice right away (1)

Talk about college and vocational school sooner. (1)

They helped me enough already. (1) h

Don't know. (4)

On the question of What do you like about Counselors? 90 out of 120 or 80% of the students answered favorably by stating that they help you with any problems, help when you're in trouble, willing to help and they help you in various ways.

Only 7 students out of 120 or about 6% who responded to the question of What do you like most about Counselors? stated that they didn't know any. This is being corrected at F.I.S. by having the counselors interview each student at least twice a year.

17 out of 120 or 14% of the Freshmen students at Flandreau Indian School replied that either they had never gone to one, didn't know they liked about counselors or didn't like anything about counselors. By counselors themselves goint to the students and explaining their role in the Helping Profession as a person who is there to listen and give feedback to students as to who they are and where they are going as well as other functions, the students will then learn that a counselor is a human being who is concerned about them now and also their future.

On the question of What do you like least about counselors? 54 students or 45% of the Freshmen students at Flandreau Indian School didn't have any criticisms about counselors.

The other 55%, each for the most part had separate criticisms, as follows: 2 students said when they ask personal questions, others indicated that at times some of the counselors were on the fight one day and nice the next day, or were at times grouchy. To me this would indicate that one or some of the counselors had a certain amount of frustration with their occupation and or work environment and were letting it interfere with their relationship with their Indian clients.

It could also imply that the Civil Service Commission and Bureau of Indian Affairs recruiting center in Albuquerque should raise rather than lower the entrance requirements for the Counseling Profession. At the present time the B.I.A. only requires a Bachelors Degree in Education and a few courses in Guidance and Counseling. Courses tend to measure recall whereas if a Practicum was required for certification it would measure a person's competency. The current downgrading of the Counseling Profession where everybody is a counselor; the janitor, coach, principal, etc., needs to be changed radically. From course hours, credits, or teaching experience to competencies. Such as concern for your Indian client (Non possessive love) which is either there or isn't. The way to find this out is through a Counseling Practicum with qualified instructors such as the University of South Dakota has. In addition to Practicum, Theories and Philosophy, it is important for a counselor to find out who he is and what he believes in life and people before he is capable of helping others find themselves and to truly help them become the human being which they're capable of becoming.

The counselors should also be highly skilled in Group Counseling and have completed a Group Counseling Practicum before he is allowed to do any Group Counseling with Indian students and the students should be volunteers selected by the counselors and not forced into group Counseling by people in the power positions.

To me, counseling the Indian student demands that the counselor knows with certainty and continues to test how Indian students think and feel in regard to a number of behavior domains. (e.g. their thoughts and perceptions of me as a counselor, drinking, sex, etc.).

Perhaps most important of all, Do Not Tell on Your Indian Client. Also, don't ask your Indian client, Why?, but rather How or What are you experiencing now? Indian parents don't want their children to cop out!

The counselor should also have a real concern for his Indian client, (It's either there or it isn't.) See all students at least twice a year depending upon counselor-student ratio. Spend 2/3 of his time counseling Indian students on a one to one ratio since Indian students aren't as verbal in groups as non-Indian students. Part of the Indian counselors time could be spent on Group counseling with students who want it.

The rest of the counselors time should be spent on meeting with teachers and administrators for the express purpose of creating an atmosphere which is conducive to learning. What I mean as taking your Theories of Counseling & Philosophy and applying them to the school environment. Teach students to think and to come up with their own solutions. People have been telling Indians what to do for too many years and the counselor should be an educator who is continually encouraging his Indian client to think for himself and to accept responsibility for his mistakes if and when he makes any.

The counselor must always keep in mind that most of his Indian clients problems aren't easy to solve but they can be solved with enough support and encouragement from counselors, educators, administrators, parents, tribal leaders, school boards and most importantly if the student has the desire to do so. All of these people are involved and accountable for the education of Indian students. If everyone isn't held accountable for the education of Indian students then this term "Accountability" should be thrown out of education altogether because education is a process which begins at birth and possibly before and continues through one's

lifetime and not just during his 12 or 16 years of formal schooling and therefore all people play an important role in the education of Indian students.

In relation to self-concept of Indian students, Self-Concept consists of how an Indian student perceives himself and also how others perceive him. This means that we need Indian educators who are qualified to do so to work in the Indian communities on race relations and to encourage the Indian client to stand on his own two feet and not run away from prejudice and discrimination but to do something about them within the school system and through the courts if necessary. We have Indian law students who will be able to help us in working within the system and the law of the land. One area which may need to be taken to court is freedom of speech in regard to Indian education.

We also need federal and tribal laws similar to the South Dakota Law on Confidentiality. This law briefly states that the counselor cannot reveal any information about his client which he has obtained in his official capacity unless the client is there for the expressed purpose of having the counselor communicate this information to someone else or unless the student waives the confidentiality in writing. During my past year as a counselor of Indian students, I spent most of my time counseling students on a one to one basis, part time teaching career classes to freshmen students, working on curriculum and Indian education committees, assisting the basketball team by running the time clock on home games, keeping score of the away games and getting involved with youth, making appearances at extracurricular activities, and doing too much paper work; registering students, enrolling and re-enrolling students, dropping and adding courses; career counseling and helping students with all the paper work necessary for financial aide, while at the same time observing what the climate of the school was like, how counselors could be of more assistance to students for the entire school year. At the end of the school year all of the other school counselors and I submitted our proposals to our supervisors for changes in our department and also to the school principal for changes in the academic department. Our best improvement was getting the counselors away from paperwork and getting them more involved with youth, which was given strong support by our Pupil Personnel Services Director, Mr. Harold LaRoche.

I had civil service tenure and I hopefully used it for the advantage of students. Now I'm a Doctoral Student at USD and upon completion of my degree I hope to continue working in Indian education.

This is my personal Philosophy of Counseling the Indian student, others will have to develop their own Philosophy not only of some area of Indian education, but also of life. I say this because I've worked with Indian Adolescents for over ten years at Reservation and Off Reservation Boarding Schools and they continue to tell me that they're confused, bored, and that no one cares for them (loves), they're also very distrustful of words as are most students. In essence, we have enough talkers in regard to Indian Education but we need more "doers", both Indian and non-Indian. High Schools need to be more than a holding period to keep youth out of the labor force.

In conclusion we are doing an injustice to the Counseling Profession to say that the courses on Theories of Counseling, Philosophy, Practicums, etc., aren't relevant to counseling the Indian student. I believe that Indians are human beings also and have the same biological and psychological needs as people of other races. If changes need to be made in the Counseling Program at USD, I believe that they are changes in the attitude of the students who don't believe that our courses are relevant for them to become a competent counselor of Indian and on non-Indian youth. We do have courses available in Indian History, Indian Psychology, Literature and Language which are available for Indian students to take plus Internships in Counseling students which are also available.

As a counselor I also believe that Human Beings have more similarities than differences and in the past differences such as color of skin were over-imphasized, and now is the time for all people to start looking at our similarities and accepting the individuals right to become what he wants to become rather than labeling them as "apple", "sell-out" or White man, Indian, etc. Indians weren't the only race that was oppressed and they do have some control over their destiny if they get off their best intentions and do something about their problems rather than have someone else do it for them.

However, more opportunities for employment of Indian people are also a necessity for Indians to be able to live comfortably and to provide the biological and psychological needs which their families need.

FOOTNOTES

[1]I'm O.K. - You're O.K. by Thomas Harris.

[2]Goodenough, F.L. and Harris, D.B. "Studies in the Psychology of Children's Drawings," Psych. Bull. (1950) 47 (5) p. 399.

[3]The Underachieving School, John Holt, Pitman Publishing Corporation, 6 East 43 Street, N.Y., N.Y. 10017

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